CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, MARCH 19, 1836. NO. 762.—VOL. XV.—NO. 12.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY, &c.

BY J.... N.....

DIALOGUE IX.

Parishioner. As you have repeatedly expressed your confidence in the merits of Christ's blood, as the sole consideration upon which forgiveness of sins is granted, I must be permitted to ask for an explanation of the term 'merits.'

Minister. I doubt whether it admits of a perfectly clear explanation, when applied to the blood of Jesus Christ. I do not suppose that the literal blood of Jesus Christ, strictly speaking, possesses any merit, available to the forgiveness of sins. But I consider Jesus Christ, as our 'substitute,'—as 'a vicarious sufferer,' and as 'the propitiation' for our sins. He suffered and died in our stead to satisfy the demands of the divine law against us, 'by bearing our sins in his own body on the tree.' Thus he made such an atonement for them as to be accounted equivalent to their demerit.—Although this vicarious suffering, or atonement, may not be strictly answerable to the payment of a debt; nor to a strict satisfaction to divine justice for our infinite sins; yet I consider it as the sole occasional cause of the forgiveness of sins. In this atonement consist the merits of his blood; and it is solely on account of these merits that God grants remission of sins to the penitent.—I might say much more on this deep and mysterious subject; more clearly elucidate it, and urge many scriptural proofs in its support. But I will only add the expression of my hope, that my explanation is intelligible.

P. It is indeed more so than your explanation of some other subjects. Nor is it so exceptionable, as I had expected. My view of the subject, however, according to your explanation of it, is not a little indistinct and confused.—You say that Jesus Christ is our substitute, and a vicarious sufferer. By this, do you mean that he sustained the curse of the divine law, or all the suffering due to our sins, and to the sins of the world, for our sake or in our stead?

M. That Jesus Christ thus suffered as our substitute, is the belief of some very eminent divines. But I hesitate to subscribe to that article of their faith. I do not however hesitate to say that he so suffered and died as our substitute, or in our stead, as that we are to obtain forgiveness of our sins *solely on account of his* sufferings and death. In other words—it is my belief that by *his* sufferings and death he has made an atonement for our sins which may be considered as an equivalent to their desert, or demerit. Thus has he answered, as our substitute, the demands of the divine law against us. Thus has he 'redeemed us from the curse of the law;' and thus has he 'redeemed us unto God by his blood,' through which 'we have the forgiveness of our sins.' And in this sense, as I conceive, Jesus Christ propitiated for our sins when he bore them in his own body on the tree.

P. Is nothing else but the merits of Christ's blood necessary to the forgiveness of sins? Is forgiveness obtained on no other consideration?

M. On no other consideration of a meritorious character.

P. You suppose, then, that the blood of Christ is completely meritorious.

M. I do, and infinitely so, as sin is an infinite evil, for which he made atonement by his sufferings and death.

P. Did Jesus Christ make this infinite atonement for the sins of the whole world—for the whole of Adam's race?

M. Not absolutely; but conditionally. Notwithstanding the blood of Christ, or the atonement made by his blood, is infinitely meritorious; yet it will be available to forgiveness to none but true penitents. Repentance is the condition of forgiveness, or a consideration, without which the forgiveness of sin cannot be granted.

P. Forgiveness, then, is not obtained, it seems solely on account of the merits of Christ's blood; but partly, at least, on account of repentance. Repentance, indeed, is absolutely necessary to forgiveness; yes, the very consideration without which all other considerations, however meritorious, would be of no avail. Even the blood of Christ, although infinitely meritorious, is not available, in the least degree, towards forgiveness, any farther than repentance renders it available. How, then, can the merits of his blood be all-availing, and infinitely valuable!

M. They are to be sure, of no avail, unless we make them available to forgiveness by the exercise of evangelical repentance.

P. The availableness, then, of the merits of Christ's blood to the forgiveness of our sins, depends on somewhat that we do—the exercise of repentance. Its availableness, therefore, instead of being absolute, is conditional, and very precarious. But is this view of the subject consistent with your statement respecting Jesus Christ as 'our substitute,' as 'a vicarious sufferer?' If he really 'suffered and died in our stead, to satisfy the demands of the divine law against us, by bearing our sins &c.;' if he has 'made such an atonement for them, as to be accounted equivalent to their demerit,' it seems to me that justice requires that we should be exempted from the curse of the law, and that the infliction of punishment upon any of the human race, if not in the present, yet in the future world, would be an act of flagrant injustice. The man who authoritatively suffers an ignominious death by the hand of the executioner, as a substitute for a condemned murderer, is to be accounted, I should think, as having made an atonement equivalent to the crime, on account of which he suffers that death. Is the murderer, then to suffer the same ignominious death, or to be acquitted? The death of the sufferer, must, surely, be available to his acquittal, whether penitent or impenitent.

M. But the two cases are widely different, the one from the other; nor is it justifiable to reason from the one to the other.

P. If such a difference really does exist between the two cases, you will much oblige me by pointing it out, as it is really beyond my ability to discover it.

M. The vicarious sufferings of Jesus Christ or the doctrine of atonement is, I readily acknowledge, so profound a mystery, as to admit of no clear and satisfactory elucidation. The example you have given, is very far from being a correct illustration; nor do I believe that any example can be given as an adequate illustration of the doctrine of atonement, or which would shed much light upon it. It is indeed without a parallel.

P. According to your view of it, it may be so. But according to the view which I have of it, from your own statement, the example I have given is a just and correct illustration of it.—If Jesus Christ has, as our substitute, sustained suffering by the will and appointment of his Father, which has made such an atonement for our sins, as may be accounted equivalent to their demerit, my conclusion is, that we are, and must be, by virtue of that atonement, acquitted from the curse of the divine law, and freed from all condemnation, whether we do or do not repent of our sins. Nor is this all. I must further conclude that repentance is neither necessary, nor available to any important end,—that remission of sins is impracticable, and that death will be either the extinction of our existence and of the existence of all mankind, or, that all mankind will be the subjects of everlasting happiness after the death of their bodies. These conclusions seem to me not only just, but unavoidable. I must, therefore, reject your theory of the atonement, if I understand it, as repugnant both to reason and revelation. But were I to admit it as unquestionably true, I see not but I must admit, also, that the sufferings and death of 'human nature' have made an infinite atonement for your supposed infinite malignity of sin. But as I cannot do this, I must reject your theory as incongruous, and utterly untenable.

M. Your efforts are, to my mind, too characteristic of philosophy, and 'the oppositions of science, falsely so called.' I cannot but be painfully apprehensive that you have imbibed dangerous errors, and I fear that your faith will not sustain the test, by which it will be tried, at a future impartial, but strict and inexorable tribunal.

P. I doubt not but you regard your faith as highly orthodox; and I am somewhat apprehensive that you place quite as much dependence upon it, as your passport into heaven, as you ought. But however orthodox your faith, it would sustain no injury if it were so scripturalized as to exhibit more strikingly the features of that faith, which was once delivered unto the saints. Were this the case, you would not, I am persuaded, believe as you now do,—'that we have redemption, the forgiveness of our sins, solely on account of the merits of Christ's blood,' or that he has made such an atonement for them, by suffering and dying as 'our substitute, as to be accounted an equivalent to their demerit;' or as 'a satisfaction of the demands of the divine law against us.' I cannot see, how our sins can be forgiven, if the forgiveness of them has been merited by any thing done by ourselves, or by any thing done by another for us, or in our stead. But were forgiveness of our sins on this ground practicable, and if on this ground we were, actually, to obtain forgiveness, the act of forgiving could not, I should think, be an act of grace or favour. If, by a personal act, or by the act of a substitute, you have merited some valuable consideration of your neighbor, you certainly would not receive it from the hands of that neighbor, as an act of grace or favor. Nor, were you, personally or by a substitute to merit the forgiveness of an injury, which you had done a neighbor, would you consider the act of his forgiving you, an act of favor. Indeed, you would consider him incapable of forgiving the injury, as he had received for it satisfaction, or an equivalent. The good which had been merited, you have a right to demand on the footing of justice, and an exemption from the penalty you had incurred, by the injury you had done. But is it not equally true, if Jesus Christ, as our substitute, has merited for us the the forgiveness of our sins, that we have a right, on the footing of justice, to demand forgiveness? Or rather, would not our situation be such, that we should neither need forgiveness, nor be capable of being forgiven? But is this view of the subject, do you think, repugnant to 'proud philosophy and the oppositions of science, falsely so called?' I cannot discover any thing very humiliating in that theory, which seems to teach that the forgiveness of our sins is merited; and therefore, not an act of free and perfect grace or favor in God, who grants forgiveness to the penitent, from the self-moved benevolence of his own infinitely benevolent nature. But I discover much of the spirit of humility in the publican, who, in a retired situation, and with downcast eyes, uttered the penitent and fervent prayer—'God be merciful to me a sinner.' In this appropriate, humble and earnest prayer, we find no—'God, I thank thee,' that the forgiveness of my sins has been in any way merited; or that the demands of the divine law against me have in any way been cancelled, or that any atonement, equivalent to the demerit of my sins, has been made. No. Nothing of this do we find in the prayer of the publican. Yet it seems to have had the full and unqualified approbation of our Savior. Indeed, we are to consider him as putting the very words of the prayer into the mouth of the publican, as a model to be imitated by all sinful beings.—We may consider the publican as addressing the God of mercy to this effect.—'I present myself before thee, a Being of infinite purity, as a sinner—a great sinner. I have no merits either personal, or those of a substitute, to plead as a consideration claiming forgiveness. But I plead for mercy—forgiving mercy, as utterly unworthy of it.' 'For thy name's sake pardon my iniquity, which is great, and thine shall be the praise forever.'—This, as I conceive, is the true spirit of the publican's prayer. And such indeed we find to be the spirit of all the recorded prayers of the Old Testament saints; a specimen of which I will give for your serious consideration. 'For thy name's sake, O Lord, pardon mine iniquity.' 'O Lord, hear, O Lord, forgive, for thine own sake.' 'Have mercy upon me, O God, according to thy loving kindness, according unto the multitude of thy tender mercies, blot out my transgressions.' 'In the multitude of thy mercy hear me.' 'Return O Lord, deliver my soul. O save me for thy mercy's sake.' 'Remember thou me for thy goodness sake.' 'For thy righteousness' sake bring me out of trouble.' Such are the uniform prayers of Old Testament saints. Nor do we find any prayers, or confessions or instructions recorded in the New Testament Scriptures contradictory to the spirit of those prayers.—John the Baptist made known the doctrine of forgiveness of sins 'through the tender mercy of God.' And John the apostle observes, 'If we confess our sins, he (God) is faithful and just to forgive us our sins.' 'When ye stand praying,' said Christ to his disciples, 'forgive, if ye have ought against any; that your Father also which is in heaven, may forgive you your trespasses.' 'If ye forgive men their trespasses, your Father who is in heaven, will forgive you.' And he expressly enjoined it upon them thus to pray, 'Forgive us our debts, as we forgive our debtors.' But he never enjoins it upon us to pray for the forgiveness of our sins for his sake, or for the sake of the merits of his blood. Nor do we find any prayers recorded in the New Testament made in this manner.

Now, if God forgives sins for his name's sake, his own sake—according to the multitude of his tender mercies—for his mercies' sake &c. agreeably to the prayers of Old Testament saints; and if, according to the instructions of the New Testament, remission of sins is to be obtained through the tender mercy of God, we cannot, it seems to me, expect forgiveness 'solely on account of the merits of Christ's blood.' Such an expectation must be, I should think, as dishonorary to the all-merciful God, as it is presumptuous.—Can you possible reconcile such an expectation with the petition in the Lord's prayer—'Forgive us our debts, as we forgive our debtors.'—If indebted to your neighbor, either in a pecuniary, or moral sense, and you were to make him satisfaction for the debt by any kind of equivalent, either personally, or by a substitute, you would not thank that neighbor, I presume, for any remission he could make of the debt you had contracted. It is indeed idle to talk about such a remission. If we truly forgive an enemy, the act of forgiveness must be a 'free-will offering,' and not extorted from us by a bribe, or importunity, or by any other consideration, which militates against truly benevolent and ingenuous feelings, and disinterested motives. If, then such is the character of forgiveness between man and man, such also must be the character of divine forgiveness granted to the truly penitent.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

NO. VII.

Having heard a lady observe that she should be unable to write a report the present season, it was thought that neither you nor she could object, if another should write a report in her behalf. It may seem officious, but this will be overlooked, if the manner and style should prove unobjectionable. You must know then that this lady has a class of five little girls about nine or ten years of age. Three of them are constant in their attendance and two of them are not. These pupils of hers are no prodigies, but very much like all other girls of their age. They are engaged in the study of Turner's Abstract of the Bible, small portions of which they are requested from week to week to commit and understand. But the object of the teacher is not so much to fill their little minds with a great heap of knowledge, as to make use of the little knowledge which they are able to get, for the purpose of deepening their religious impressions, of calling out their pious emotions, to make them feel that they are religious beings. To aid her in this work, she encourages them to read the Psalms of the pious David, and to commit some portions of them to memory, for instance of such a Psalm as the 19th. 'The heavens declare the glory of God &c.' Of this portion of their duties they are very fond. They love the language of devotion; and the teacher knows of nothing better which she can do for them, than to imbue their minds with a spirit of this kind, which will outlast all meaner, and sometimes even higher exercises; protect the heart from wandering; lead it back when it has strayed;—comfort it when it is depressed, and support it even in its passage through the 'dark valley of the shadow of death.'—She says that her class gives her encouragement, from the circumstances that they are interested much in the school, and in all its exercises. She thinks it was not so formerly; but that there has been a gradual change for the better, and the condition of her class now is such that she is satisfied that some good *is* done, some is *doing*—but much remains yet *to be done.*

So much for her class,—but what shall be said of the teacher? She has been absent from her class repeatedly during the last summer. Her excuse is that she was absent from the city. We hope all teachers who have been or may be absent, will always have as good, if not a better excuse. She has been seen coming to her class on a few Sabbaths after the opening of the school. Her excuse is, that domestic arrangements prevented it from being otherwise. We hope all teachers who have been guilty of the same moral offence will have as good an excuse. She has sometimes had an imperfect apprehension of her lesson, or we may think so; and she would plead, that indisposition, or weak eyes or some other real evil was the cause of it. We hope that all the teachers who go without due preparation may have an apology as valid as this. And sometimes she has been absent from the Teachers meetings;—But she protests, that no party, no ball, no lecture scientific or religious, no presentation of a political gew-gaw nor other cause of a like kind has ever kept her away. We hope that all teachers will be able to say as much. When pressed still further on this subject, she admits that a little rain, sometimes a few clouds, a trifling illness, friends coming in, or the want of a suitable garment may have prevented at times; but then it must not be presumed that others are deterred by causes so inadequate from the performance of a duty so obligatory.

She has not spoken at the teacher's meetings; and her excuse or apology is, that it is not her vocation, because she has not the adequate power. We suppose that she is right. We are not disposed to make her vain, and feel as if she was born to be an orator or debater: But females usually have an adequate portion of the conversational talent;—and if she does not possess it, most other ladies do; and though this may be an excuse for her, it will answer in but a very few cases for the usual silence which prevails among the ladies at our Teachers' meetings, which are designed for conversation on subjects in which they all feel a deep interest. It should not be thought from these remarks that this teacher has been unusually remiss in her duties;—but, on the contrary, we would on this, and on every proper occasion, express the obligations we are under to her for the assiduous discharge of all her duties.

FOR THE REGISTER AND OBSERVER.

TO ALL MINISTERS OF THE GOSPEL.

The day set apart in many of our States as an annual season of fasting and prayer, is drawing near; and the friends of Peace would take this opportunity to press the claims of a common cause upon all the ministers and disciples of the Prince of Peace where such a fast is to be observed.

A fast is always a proper occasion for discussing a theme like that of peace; but this year the subject would seem to be forced upon our attention. The war-cloud, so long hanging in the distant horizon, has now vanished, and the sun of peace is likely to continue his bright and genial beams upon our land. The circumstances of the case, all fresh in the minds of the people with little or no tincture of party animosity, will prepare them to hear whatever the ambassadors of the Prince of Peace may choose to say on a sbject so vital to the welfare of individuals and nations.

We beg leave, therefore, to urge upon ministers of every name the importance of taking this opportunity to preach that part of the gospel which relates to 'peace on earth, and good will among men.' We would by no means dictate the theme of their discourses on that day; but, if there is nothing very special in the circumstances of their people to call for other subjects, can they find one more appropriate, more acceptable, or more useful than this?

The cause of Peace is strictly, pre-eminently evangelical. We are well aware of its manifold bearings on the temporal interests of mankind, on agriculture, commerce and manufactures, on all the arts and sciences, on knowledge, freedom and the general prosperity of nations; but far more important do we deem it as an element of the gospel, as a part of Christian character, and an auxiliary in the great work of a world's salvation. Fatal as war is to the best interests of this life, it is incomparably more dreadful as the destroyer of immortal souls.

It is this view of the subject which we wish mainly to take in advocating the cause of Peace; but it would be proper, especially on such an occasion as a public fast, to dwell on other views less religious. It has so many bearings, and starts so many points of inquiry, and trains of thought, that none can well be at a loss for topics of deep and thrilling interest. Contrast the blessings of peace with the evils of war;—look at this foul and savage custom in the light of reason or revelation;—scrutinize those particulars which constitute its moral character, and compare them with what the gospel requires of every Christian,—consider how it wastes property, and destroys life, and debases the intellect, and sears the conscience, and hardens the heart, and multiplies every species of wickedness, and ripens men for perdition by wholesale, and neutralizes or sweeps away the means of grace, and obstructs the spread of the gospel among the unevangelized, and stands an insuperable obstacle to the coming of the millenium.

The cause of Peace depends very much on the ministers of Christ; and more than five hundred, mostly in New England, have already pledged themselves to plead it before their people at least once a year. This they do each in his own way. We leave them to present such views of the gospel on this subject as they please, and rest secure in the belief, that they will find in the teachings of Christ and his Apostles, no precepts that do not breathe universal peace and good will. We would respectfully, yet earnestly solicit not only these fathers and brethren in the ministry, but all others of every denomination, to bring before their people, on the approaching fast, some part of this sacred and momentous subject. Can there be a better time? And would not such a simultaneous appeal give the cause a powerful impulse?

God has smiled upon efforts in the cause of Peace. These efforts began soon after the downfall of Napoleon; and since that time, a period of twenty years, the general peace of Christendom has not been seriously disturbed. How far this has resulted, under God, from the arguments and prayers of those peace-makers, can never be known with certainty; but we verily believe they have already been instrumental of saving millions on millions of money, and scores of thousands of lives. Fifty years ago, a difficulty far more trivial than the subject of our recent controversy with France, would have plunged us ere this into a five or ten years war. The pacific feelings of the people have saved us; and well does it become the friends of God and man to diffuse far and wide those principles of peace which will supersede henceforth all necessity of resorting to arms.—Nothing short of the gospel, faithfully applied to the subject, will ever do this; but it is in the power of Christians, with such a sovereign remedy in their hands for all the moral maladies of our race, to make wars cease just as far as Christianity itself prevails. Let all ministers preach, and all Christians exemplify its principles of peace, and use their utmost influence in urging them upon others; and the peace of Christendom would flow, like a river, uninterrupted through all coming ages.

But nothing in this cause can be done to purpose without prayer; and we would inquire, whether a Prayer-meeting for the universal prevalence of peace cannot in many places be conveniently connected with the Fast. Where the Annual Concert of Prayer for Peace has not already been held, we hope such a meeting will not fail to be appointed, and will be attended by all that love to 'pray for the peace of Jerusalem,' and long for the day when 'nation shall not lift up sword against nation, neither shall they learn war any more.'

GEORGE C. BECKWITH,
Agent of the Am. Peace Society.
Lowell, March 12th, 1836.

The following communication, whatever may be the good which has been or may be accomplished by the lady to whom it relates, contains at least a very interesting narrative, which cannot fail to attract the attention of all benevolent readers.

FOR THE REGISTER AND OBSERVER.

FREDERIKA MISCA.

A portion of the public has lately been much interested in the character of this remarkable woman, now residing for a few weeks in the city soliciting the aid of the benevolent in an object of real charity, worthy of all imitation. It is desirable that the merits of her cause should be more generally known, both for the good of the public, and the furtherance of her object. Frederika Misca is a German lady of good education and respectable parentage. For the last twelve years she has been residing among the German population of Pennsylvania, where she maintained herself for several years by keeping school and teaching German. The degraded and benighted condition of the people who inhabit a portion of Northampton County, Penn., among the Blue mountains excited her compassionate interest to such a degree, that she devoted all her earnings to the purchase of a tract of 160 acres of land, that she might do something towards civilizing and christianizing them. That her motives might not be misunderstood, she made a deed of gift to trustees of this property, to be devoted to the support of a church and minister forever. With the income of it, which is hers during her life-time, she has for the last seven years been making improvements in the valley, employing upon her farm and in the construction of various buildings the idle population of the neighborhood. The station was formerly occupied by the Moravians as a school and place of religious worship. The missionary Brainard also attempted to do something for the ignorant population of the neighborhood, but both left the place, discouraged by the perverseness of the people. The valley was also once rendered memorable by the massacre of the inhabitants by the Indians. But Frederika Misca was impelled by the very degradation of the inhabitants of this desolate region to persevere in her benevolent plans. The desolation of the valley of Gnadenheit (near Lehighton) is strictly of a moral character—for it is one of the richest and most fruitful regions of nature. The beauty of its natural scenery has made it celebrated, and its rich woods and fertile soil need only the cultivating hand of man to make it fully adequate to the maintenance, not only of a minister's family, but of a portion of the inhabitants. Frederika Misca has stocked her farm with animals which supply materials for the employment of many of her poor neighbors in her spinning and weaving establishments; the stone with which her church is built was found within her own domain; a quarry of fine slate has furnished material for the roof; and there is reason to suppose that beneath the quarry of slate there is a rich coal mine. It has already been bored, and she has been much importuned to sell this part of her territory, which makes her think it more valuable than those desirous of purchasing it are willing to allow while it still remains in her hands. She has, by the assistance of the benevolent partially erected a church and parsonage house. She wishes to complete these and to add to them a school house. Seven acres are set apart for the garden and grounds of the parsonage, and when the balance due on the farm is paid, she proposes to cut down the fine timber, which her domains furnish, and build small craft upon the river, and transport her chesnuts and other productions to more populous towns. But she requires present assistance, and is now travelling in the northern states to solicit it.

We hope the public will be sufficiently interested in her and her object to assist her. Her own life during these last seven years has been one of self denial and almost incredible exertion. Though brought up delicately, and with a taste for more refined employments, she has, in pursuance of this benevolent object, transformed herself into a rude farmer, tilling her own land, making and repairing her own fences, and living in the utmost frugality herself, that she might save every farthing for the benefit of her poor neighbors. The documents she brings with her are ample testimony to her character. They are signed by respectable clergymen in N. York, who know what are her claims to credit; and the arrangement of he affairs is such, that there can be no fear of impostion. Frederika Misca's letters of recommendation are chiefly to the Episcopalians and Congregationalists of this city. But she does not belong to any of the American sects, properly so called. She is a woman of much liberality of feeling, and intends to open her church to all denominations. Even in the choice of her minister, her object is to obtain a spiritually-minded man, rather than a sectarian; one who will enter into her plans of benevolence for her 'poor neighbors,' and devote himself, as she has done, to their moral and religious improvement. It is hoped, therefore, that all sects will be interested in her object. It is her hope that when her church is finished, and a clergyman established in the valley, the inhabitants of the neighboring districts, who are more civilized and better educated, will be induced to move to Gnadenheit and by their example assist her in elevating the moral condition of the people.

It is her wish to obtain a clergyman for the situation who can preach both in German and in English. If she finds this impracticable she will endeavor to supply the want of English preaching, by inviting ministers in the neighborhood to come at stated times to efficiate in the church.

Hitherto she has herself been preacher as well as benefactor to her 'poor neighbors.' A few months since she published in German a little essay upon Baptism and the Lord's Supper, designed to be given away, chiefly, to the young people of the neighborhood, whose minds she wished to inform upon those points. It is written in a style of great simplicity, and breathes a spirit of the kindest benevolence towards her 'dear children' to whom it is addressed. A friend is now translating it for her, and she hopes the sale of it in its English form will promote her object of obtaining funds for the desired improvements. So small a sum as 1000 dollars may surely be obtained from this benevolent public for the encouragement of such disinterested virtue as Frederika Misca's. One or two collections have been taken in Congregational and Episcopal churches in this city. She hopes the same may be done by the Unitarians, among whom she has already found friends. She is surely an individual in whom the benevolence of all sects may meet. The practical good sense, excellent judgment and judicious arrangements of this singular woman, exonerate her from the charge of being an enthusiast, except in that sense of the word in which enthusiasm means entire devotion to an object worthy to excite it. Whoever converses with Federika Misca upon the subject of the moral improvement of the poor neighbors, will feel that all thought of self is lost in her interest for them, and that her own words are true—'It does not make me proud, it only makes me feel.'

The following is an extract from the letter of a lady of respectability residing in Easton, near Lehighton, to Mrs Samuel Boyd.

'In regard to the bearer, I can with truth say she is a wonderful being, and quite an original. She has sprung from a noble family in Germany, has had an excellent education, has been a governess of young ladies in our country, and is now a rude farmer. A sheet of this size could not give a correct and succinct account of her character and life. She combines every masculine trait of character with the female form, and yet never transgresses the rules of female delicacy, either in morals or manners. I have heard a clergyman say that her strength of muscle is equal to that of three men; for she farms her land herself, makes and keeps all her fences in repair, and raises a number of animals, and never in any instance relaxes from the most indefatigable industry.

In this great undertaking of establishing a church in the wilderness she acts with the same energy. She told me that since she began to collect money for the buildings, she has travelled on foot between 4 and 5000 miles. In the millions that comprize the population of the United States, not one other female like Frederika Misca could be found. A lone woman without a single connection, hated and persecuted by the ignorant who compose her immediate neighborhood, yet urged on by an impulse which must spring from a good and powerful principle; undaunted by her hardships and privations, she moves on with a steady purpose to accomplish the great object she has in view, of civilizing and if possible of christianizing the rude and ignorant community among the mountains and valleys of her vicinity. Surely every kind heart must wish and pray success to her great undertaking. MARY ROLLSTON.'

'The Rev. Mr Gray of Easton has corroborated this testimony in conversation with a friend of the lady to whom this letter is addressed.

A. M. BOYD.'

We would remind the reader of the enterprises of Hannah Moore and Oberlin, which prove how much can be done by the exertions of an individual.

SCHLEIERMACHER'S PREACHING.

Extract from Lucke's Recollections of Schleiermacher—as translated in the Christian Examiner.

The most prominent object in his activity as a clergyman, was his weekly preaching. This was the image, and at the same time the complement and perfection of his scientific activity. With regard to the connection between his discourses and his system of dogmatics, it is certain, that, although he made great account of the difference, in point of form, between scientific lectures to an academic audience, and the popular exhibition of the Christian faith, he was so far from admitting any difference in point of substance, that it must be said his dogmatics are as essential to the complete and scientific understanding of his discourses, as these, on the other hand, are necessary to a comprehensive and intelligent study of his dogmatics. It is an entirely groundless suspicion, which has been expressed by some superficial or unfriendly individuals, that he was a different man in the pulpit, from what he was in the lecture-room and in his scientific writings. The same inward conviction and love with which in the pulpit he insisted on the positive contents of Scripture, and selected their living and central point, the Redeemer, as the Son of God, for the substance of his discourses, appear also in his dogmatics, in the midst of critical and logical discussions addressed to the understanding. In like manner, the freedom and spirituality with which in his dogmatics he always contends against the bondage of the letter, against the false allegorical mode of connecting the Old and New Testament, which has prevailed both among the Gnostics and Judaizing Christians, against the confounding of the essential with

the unessential,—these are found also in his sermons, in which, with the lofty spirit of Luther, he demands of his hearers to bear the boldest announcement of acknowledged truth. I have already spoken of the rich treasures which his discourses contain for scientific exegesis, especially for that of the New Testament. Of the suspicious distinction between doctrinal and moral discourses, he knew nothing. As he admitted only a relative distinction between the science of dogmatics and that of morals, and maintained in the most decided manner their intimate connection and mutual dependence; he also set forth in his discourses, the vital influence of Christian theory and practice, of faith and of love, upon each other. I do not know a single sermon, which he has printed or delivered, in which we can complain of the preponderance, either of the doctrinal or practical point of view, or the want of their close and efficacious union.

It is well known, that Schleiermacher did not write out his discourses before preaching. Those which he printed were copied afterwards. Whenever I heard him, two of his young friends were always employed in taking down his discourse. Whoever was aware of that, felt a still greater admiration of his extraordinary endowments. The discourse did not indeed spring up in the pulpit for the first time, since he had the conception of it in his mind for many days previous, and allowed it to ripen until the moment of its utterance. But he wrote nothing down until Saturday evening, and then only the text and the theme, or at the utmost a brief sketch of the divisions of his discourse. Thus prepared he went into the pulpit. Here then arose his discourse, in respect to its form and execution, as the living product of his previous meditation, of the exciting influence of the assembled church, and of the constant command of his mind over the arrangement of his thoughts and language. Whoever was acquainted with these circumstances would remark in hearing him the gradual progress of the structure of his discourse, the quiet and deliberate manner, almost in the tones of ordinary conversation, with which he began to collect and set in order his thoughts; but then, after he had spoken for a short time, and, as it were, had thrown out and drawn together the net of his ideas, his discourse became more rapid, more vehement; and as he approached the close, poured forth a rich stream of arousing and quickening appeals. In this way I heard him every Sunday for many years. He was always equal to himself, and always attractive by means of his peculiar mode of handling his text, the originality and freshness of his thoughts, the harmony of his style, and the flow of his language. I have never heard that he contradicted himself or made a correction. If the hearer was not completely enchained by the thoughts, he would often have occasion to admire the skill with which, in a style that inclined to complicated sentences, he always selected the right word, and even in the most entangled periods, never lost the thread, which conducted him safely to a happy termination. It is not every one who has this gift,—the ability to speak, without written preparation, in all situations and in every frame of mind, on all subjects of Christian faith and life, with equal fulness, clearness, and beauty. The substance of a discourse often suffers under a great fluency and command of language. A monotonous manner is thus easily formed, accustomed modes of thought quickly return, and other evils of a like nature take place, which attend the habit of extemporaneous speaking, unless managed by the most gifted minds. But there was not a trace of any of these evils in Schleiermacher. He had his own peculiar style, and his own circle of thought. But the richness of his mind, and the depth and fulness of his religious feelings, secured him against the usual disadvantages of extemporaneous speaking, and enabled the hearer to perceive in him the highest degree of pulpit eloquence, and to enjoy its ripe and beautiful products. When I once asked him by what means he had acquired this enviable art, he replied, 'that he was convinced at a very early period of his ministry, that the highest form of preaching could never be attained in delivering a discourse from memory,* by which its original life would always be impaired; but that it was essential to address the audience with the freshness and vigor which could come only from a mind in bold and powerful action at the moment. In order to fit himself for this method, he began by not writing the conclusion of his discourse, and then proceeding backward step by step, as one lays aside a warm garment by degrees, he at last attained the most difficult point of not writing the commencement.'

Whoever heard only a single discourse of Schleiermacher might fear that he would not be sufficiently popular, and perhaps not intelligible, for the uneducated in his congregation. But this fear would entirely vanish after hearing him for any length of time in succession. He demanded much of his hearers, to be sure, but in fact nothing more than a familiar acquaintance with the Scriptures and close attention. Since he had the power of commanding this, even among the less educated, by the freshness and animation of his delivery, by the constant reference of the most profound religious ideas to practical life, to the circumstances of the church, the family, and the country,—we can easily understand, that, although his congregation consisted for the most part of cultivated persons, many individuals of an inferior class were accustomed to frequent his preaching, and listen to it with the utmost attention. I believe that this portion of his audience was constantly increasing, since, as he advanced with a living progress in his whole system of theology, his style of preaching, with the growing experience and enlargement of his inward life, gained, with every year of his ministry, in Christian simplicity and heartfelt conviction.

[* It seems that the habit of reading discourses from the manuscript of the writer is seldom or never practised in the German pulpit. This imposes a great labor on the preacher, who is compelled to spend much time in committing words to memory. Reinhard, the celebrated court-preacher at Dresden, tells us, that it was his custom to devote the first part of the morning exclusively to this exercise. A great waste of time is caused in this way, and probably not much is gained in regard to the efficiency of preaching. The German sermons are formal, stately, and common-place, almost to a miracle, considering the character of the minds which produced them. Instead of meeting with original and awakening exhibitions of truth, profound discussions of morals, or eloquent and impressive appeals to the heart, it is rarely that we find aught but applications of a common text, which have the merit of ingenuity but not of strength, and a very mechanical arrangement of sundry thoughts, which nobody thinks of doubting or cares to hear enforced. This may partly be accounted for by the fact, that so much time is lost in committing discourses to memory, and that to ensure facility and success in this, a method of great order and exactness, but extremely uninviting, is usually adopted. It seems to be agreed upon by common consent, that no new or quickening ideas shall be introduced into the pulpit. These are reserved for other departments of intellectual labor. Schleiermacher was certainly a capital exception to these remarks. He adopted a wise course in discarding the shackles of *memoriter* preaching, and addressing his audience from the fulness of his own fruitful and systematic mind. The consequence is, that his sermons present no traces of the faults, to which we have alluded. They are, to be sure, rather treatises on religious philosophy, than glowing and practical appeals to the hearts of a Christian assembly. But they are any thing but formal or common place. They give no idea of the meagre and languid style of discussion which prevails with many who are reputed to be great masters of pulpit eloquence in Germany. They are a rich mine of thought, in which we discover not merely scattered grains of gold, but thick masses. Neither the published discourses of Schleiermacher, however, nor those of any preacher, which have fallen under our eye, contain specimens of pulpit eloquence, which, for soundness and fertility of thought, fervor of Christian feeling, and beauty and richness of expression, can be compared with the first volume of Buckminster's Sermons, or with many others, which delicacy to the living will not allow us to name.—Tr.]

FOR THE REGISTER AND OBSERVER.

On a recent perusal of a part of *Miss Martineau's Prize Essays*, the whole of which are worthy of a careful and frequent reading, as well for the truly candid and christian spirit in which they are written, as for the talent, learning and research which they manifest, I was particularly led to reflect on the importance of our having a faith of our own—of personal and full inquiry, through the aid of the bible, ecclesiastical history and the writings of learned and candid men, as to the foundation of our religious opinions, of their agreeableness to unbiassed reason, to the general tenor of revelation, and to our own moral sense, or consciousness of our moral and spiritual nature. This is important and even necessary to our having a religion, a faith of our own, such as is wrought in us by evidence both external and internal—a faith on which we may safely rest to stand by us, and to guide and support us. Such a faith too is in a certain sense simple and intelligible; and the creed it would require, as essential to piety and morality, must be short, with only a few fundamental articles—the existence of God (with moral as well as natural attributes and perfections) who exercises a moral government over his rational creatures, and to whom we are accountable—the divine mission of Jesus of Nazareth—and a future state of being and retribution, as revealed and taught in the gospel. My chief object however, in referring to these essays, is to recommend them to the young and middle-aged, not only to obtain correct information of the events and opinions in the first and early times of Christianity, and just and scriptural views of the nature and design of the gospel, but that they may see the importance of forming their own faith and opinions, and being able and ready to give a reason for them. When the Bishops required conformity to the creeds and commands of the English church, the celebrated Mr Cotton who came to Boston in 1633, and here took up his abode to escape persecution in his native land, said—'he was willing to allow great authority to other learned men in matters of history, philosophy and the sciences, but as to his religious faith, he must rest or trust to his own understanding, and not to that of any other fallible man, or body of men.' It is a lamentable truth, that Mr Cotton and some others of that day did not adhere to this doctrine, in their practice on all occasions; but this affects not its correctness or importance.

A. B.

THE RUSSIAN CLERGY.

The Russian clergy, taken as a body, are tolerant in their principles towards other confessions of faith, especially towards Protestants. In my intercourse with the Greek patriots and prelates, the Russian metropolitans, bishops and archimandrites, I have almost uniformly been treated with an open, fraternal cordiality. Very different has been my experience in my intercourse with the Roman Catholic legates, archbishops, bishops, canons and clergy: there seemed always a kind of shyness and distrust expressed in their features, while their manner was never easy and ingenuous. To what, I have sometimes asked myself, can this marked difference of character in the clergy of the Eastern and Western churches be attributed?—Principally, I believe, to two causes. First. The Greek Church has never been a persecuting community, and its dogmas are nearer to the principles of the Reformation than to those of the Western church. Secondly. That preposterous principle of the Church of Rome, which condemns to everlasting wo all who are without the pale of her communion, a principle as much abhorred by the Greek as by the Protestant clergy, places an insurmountable obstacle in the way of Christian intercourse between the votaries of Rome, and the adherents of Protestantism. Before ever the Roman Catholic can have Christian feeling towards his Protestant fellow Christian, this principle must be given up.—Nevertheless, no member of the Greek Church is permitted to join any other Christian communion, so that in this respect there is no liberty of conscience; and when a marriage takes place between one of its members and a person of another profession, the children must all be baptized into the dominant faith. As the regular clergy of Russia have all the spiritual schools and seminaries in their hands, together with the government of the Church, their time is occupied in active duties. After they have finished their own studies, they spend a great part of their lives as teachers in the seminaries, and then as egoumens and archimandrites over the monasteries, where they not unfrequently continue the same duties of teachers until they become bishops; and as bishops, such is the extent of their dicesses, and the numbers of the secular clergy under them, that though they have the assistance of a consistory, yet their time and talents are fully occupied until old age; so that the Russian clergy of all ranks lead laborious lives, if they conscientiously apply to the duties of their station. The bishops officiate and preach in the cathedrals on all the principal festivals, and some of them on other days also; and when they do not, their place is taken by the archimandrite or other subordinate ecclesiastics. Their sermons are, in general, simple homiletical compositions, such as the bearded boors before them, in their sheep-skin coats and sandals made of the rind of the linden-tree, can well understand. The published discourses of others display specimens of energetic and pathetic writing, not unworthy of men who are proud of having learnt eloquence in the school of Chrysostom. I have found among them persons of genuine piety, learning and benevolence; ab temious in their habits, and exemplary in their lives; distinguished for candor, modesty, and a truly primitive simplicity of manners. As to the secular or parochial clergy, they form a kind of distinct tribe, like that of the Levites of old; because none but the sons of the clergy are educated for the church; nor is there one instance in a thousand of any person entering the sacred profession from the other classes of society.—The regular clergy, on the contrary, though often sons of priests, not unfrequently receive additions to their numbers from among the nobles and other classes; and all the higher stations in the church are still filled up from their ranks.—*Pinkerton's Travels.*

CHRISTIAN REGISTER.

BOSTON, MARCH 19, 1836.

PRAYER FOR COLLEGES.

According to the usage of the Orthodox Congregational Churches, the Annual Prayer meeting for the Colleges in the Untited States has recently been held. Whether it is the custom on these occasions to pray for particular Colleges by name, or to pray for them in common, we know not; though we recollect, not many years since, to have heard that one of our Colleges was singled out, in what was called a prayer, for bitter railing and accusation. The author of the following remarks in the *Essex North Register*, had it fallen to him, to officiate on such an occasion, has indicated pretty clearly what sort of a prayer he would have made, in relation to one of our Colleges.

Cambridge College.—Remarks and prayers offered on the late day of prayer for Colleges, have been instrumental in drawing the attention of christians to this important subject. The question may well be asked, how long would that seat of learning remain in its present perverted state, if the praying part of our community would arise to their duty concerning it. Christian brethren, Christian sisters, this College was originally given to Christ and the Church. What an inspiring recollection; amid our sorrow that it should have become an engine for the promotion of error, from whatever cause, we must no longer be willing that it should remain in this position. Is not God an hearer and an answerer of prayer, and shall we not avail ourselves of this consideration to seek its restoration? Is it not the case, that because we have been obliged from a sense of duty to withhold our sons from its baneful influences, that we have fallen into the grievous sin of neglecting to endeavor its rescue? Now the things that are evil at Cambridge College, are not its venerable buildings, its splendid library and philosophical apparatus, and its many facilities for a finished education. O no, these are things which when consecrated and used for 'Christ and the Church' are instruments of promoting the glory of both. Here lies the difficulty with Cambridge College, and it must not be so much concealed, it is mostly if not entirely under the care and influence of men, who are either careless of, or hostile to, the cross of Christ. They have so entrenched themselves, and so bid defiance to the armies of the God of Israel, that the whole host have been intimidated, or rather discouraged; and resting on their arms, or having thrown them down, they have almost ceased attempting to use them. But we must have back our ancient dominion. Arise O Lord for our help!

Christian friends, be not alarmed at the warlike words we have used. We do not forget that our weapons must be spiritual weapons, drawn from the armory of God. But remember they must be used skillfully and perseveringly used. Our prayers must be 'fervent effectual prayers.' Our tears must be tears of genuine grief, and with hearts full of hope and expectation, we must be often on the watch-tower, looking out to see if there be any light, any signs of the breaking day. Yea, we must watch more than they that watch for the morning. One point at least is already settled. This institution must come back to 'Christ and the Church.' But it remains whether we are to be the instruments of its restoration. Let us prove at once that it is to be so, by rising to our duty. O let us not tardily wait, till another generation spring up to reproach our negligence, and receive that palm of victory which might have been ours.

We had hoped that the arrogance (so common in bygone times) on the part of our orthodox brethren, manifested by the manner in which they talked of the errors, perversion of truth, heresy &c. of other sects, was going out of fashion. We are sorry to find it otherwise in a single case, more especially in an editor of a religious paper who may be supposed to be countenanced by numbers.

Now let us see how the Editor of the Essex North Register would call on his brethren and sisters to pray for Cambridge College. The *formula* that he would prescribe would be of this kind.

In your prayers for that seat of learning you are to lift up your voices in lamentation on account of its 'present perverted state;' to pour out your expressions of sorrow that the College 'originally given to Christ and the Church' has 'become an engine for the promotion of error;' and to seek earnestly for 'its restoration' and 'its rescue.' You are to lament before the throne of grace that Cambridge College—'and it must not be concealed—is mostly if not entirely under the care and influence of men, who are either careless of, or hostile to, the Cross of Christ; who have so entrenched themselves, and so bid defiance to the armies of the God of Israel, that the whole host have been intimidated.' But we forbear to dwell upon such profanity. Is the time never to cease when one portion of God's children, of Christ's disciples, shall, frail and erring as they perchance may be, assert superhuman prerogatives, and cite their brethren to the judgment seat of the Almighty? Can the Allseeing God look with complacency on such assumption, on a spirit in any of his children which would strive to see within what narrow limits they can reduce the number of God's elect?—It is God's word that establishes truths above the light of human reason; and not man's peculiar interpretation of the word. And though one speak with the tongues of men and of angels—of messengers claiming a divine commission—and is supported by a host of followers, he should remember his own fallibility. Let him be assured that confidence and pride of opinion are of little worth with Him who seeth not as man seeth, and that numbers however greatly they may preponderate cannot make that true, to which God has not set his seal.

It is reasonable to suppose that those Christian parents who send their children to Harvard College are quite as capable of judging what is for the intellectual, moral and religious good of their children, as those captious, discontented men who under the cloak of prayers for the conversion of the College, mean its conversion to their own sect and their own modes of thinking.

DR BANCROFTS SERMON.

The main object of this sermon is the 'cursory review' which the author gives of 'the ecclesiastical transactions of Worcester county,' and the 'succinct history' which he gives of the religious society under his pastoral care.

He informs us that Calvinism was the predominant faith in his vicinity when he commenced his ministry; and that, though there were individuals among the clergy and laity who dissented from that faith, 'they expressed their opinions in qualified language, and, with a single exception [Mr Rogers of Leominster] the system of Calvin was not openly attacked from the pulpit.' Though controversies occasionally sprung up, they did not generate an exclusive spirit, and interchange of services between the clergy and mutual fellowship of different churches existed.

Among the controversies which arose in that county in the latter part of the last century, were those which related to 'the prerogative of the pastor—to the introduction of creeds compiled by human authority—and to the power and right of congregational societies to dismiss a minister by their own act.'

Several of the clergy claimed and exercised the power of a *veto* on the votes of the brethren, and in some instances refused to put to vote a motion which they did not approve, and adjourned a meeting at their pleasure, without a vote of the members present.

The theory of one of the clergy was that 'the government of the congregational church resembled the civil Government of Great Britain. The pastor, communicants and congregation bear a relation to king, house of lords and commons. In pursuance of his principle he refused to call church meetings when he deemed them inexpedient; at regular meetings he either declined to put motions he disliked, or negatived their vote; and by his own authority dissolved church meetings.'

It may well be supposed that such arbitrary proceedings would ill suit the notions of the descendants of the pilgrims, ever jealous of their privileges, and regarding the election of a minister by their voluntary suffrage as constituting his real authority as a pastor, to which ordination only added solemnity. Consequently the claim of such prerogatives excited dissatisfaction, which terminated in the dismissal of the minister.

The details in the sermon and in the notes appended to it relating to pastoral prerogatives such as we have named, are very curious and interesting.

Another subject of difficulty which arose in the churches of which Dr B. speaks, was that which sprung from enlarging their creeds; from adding to that recommended in the platform which embraces 'repentance of sin, faith in Jesus Christ, and taking the scriptures as the only rule of faith and practice,' various doctrines embracing the philosophical refinements of later times upon the dogmas of Calvin.

The power of a church and parish to dismiss their minister is a third subject which has occasioned ecclesiastical controversies among the churches of which Dr B. speaks. As a matter of legal and ecclesiastical right, much difficulty has always existed in regard to the steps to be pursued by a church and parish, or by either alone, in discharging a minister, whose services they no longer wish for. But whoever has observed the course of things must have perceived that, whenever there is a general dssatisfaction with a minister he must relinquish his station upon such terms as he can make, or as shall be adjudged right by an advisory council or by arbitration.

The following remark of Dr Bancroft is founded in extensive knowledge of congregational churches in this Commonwealth, and must we think, from the very nature of our religious institutions, be true.

Passing over legislative enactments, and judicial reports, let us attend to the course of events, and we shall, I believe, find that a minister in Massachusetts has ever virtually holden his office at the will of the people of his charge.

The history given by Dr Bancroft of the society with which he has been connected for fifty years, presents many striking circumstances. In 1785 he preached in Worcester 'under engagements from the committee of the town.' He had previously preached there, and the town composed but one parish. It was proposed in a meeting of the town held 1st March, 1785, that the town should settle Mr Bancroft, to whom a respectable portion of the parish were attached, and settle also such other minister as those who wished to hear further should choose. This proposition being negatived it was moved that those who are satisfied with Mr Bancroft may form into a religious society for his settlement. This motion was also negatived. The consequence was that a separate religious society was formed and Mr Bancroft was ordained Feb. 1st, 1786. He gives an account of the early embarrassments of the society which was held to pay taxes to the first parish, in addition to the support of their own minister, and was not received into fellowship by the neighboring churches. But the minister and the church have lived to be in Christian communion with a large proportion of the churches in the county.

Amidst poverty and discouragement during the former period of his ministry, Dr Bancroft mentions one circumstance among others in which he took solace, and one which we cannot forbear to cite.

A farmer of strict integrity and great firmness, in his labor ruptured a blood vessel, and distressing effects ensued; he lived for a year or two, but his subsequent life proved but a painful passage to the grave. On the last visit made him, he thus addressed me, 'My constitution is falling, I shall soon die; and I am unwilling to leave the world without informing you of some peculiar circumstances of my life. I was educated in a Calvinistic family and attended the preaching of Calvinistic ministers. I supposed that the Assembly's Catechism embraced the real doctrines contained in our New Testament. The system appeared to me inconsistent with the character of God, as a just and good being; I was often inclined to declare myself an infidel, and place my trust in the mercy of my Maker. But when I attended to your views of Christian doctrine, I was led to a diligent examination of the Scriptures, and became a Christian on conviction; during my sufferings, and you know that they have not been small, I never felt despondency; my dependence on the mercy of God in Jesus Christ has sustained me; and a confirmed hope of happiness beyond the grave has enabled me patiently to bear my severe distress. For this state of mind, under God, I am indebted to you.'

The second parish in Worcester was among the first of the congregational churches in the interior of the state which commenced on the voluntary principle. This principle is now the basis of all our religious associations.

Dr Bancroft was not for many years admitted into any association of ministers in the county, but has lived to be the father of a large and active one.

CONGREGATIONALISM IN ILLINOIS.

Presbyterianism has hitherto appeared to be taking strong root in the West; but the Presbyterian Church is weakened by its dissensions, and Congregationalism will probably be a gainer by them. Reforms however, are rarely fully accomplished all at once, and we may therefore expect to find that congregational churches, growing up by the side of presbyterianism, will partake also of its character. Such appears to be the fact in regard to the Congregational Union in Illinois.

A convention of the Congregational churches of Illinois, met at Jacksonville, Oct. 22, 1835, for the purpose of drawing up some bond of union and articles of agreement, to be recommended to the several churches for their adoption.

The Constitution adopted is in most respects conformable to the common usages of Congregationalists. The Association formed under it is to hold annual meetings by delegations from the churches, to report on the state of the local churches, and to act as an advisory council in cases of difficulty. But the following comprehensive article appears to us to be fraught with the worst evil of Presbyterianism, namely, that of a *heresy hunting* and heresy condemning spirit, which has entered in and taken possession of a large portion of its members. It is this:

Ministers in all cases of discipline shall be amenable to a council composed of the ministers and delegates present, at any regular meeting of the association. But no minister shall be censured without the approbation of the majority of the ordained ministers present.

We see no limits here to the power of the majority: nothing to prevent their silencing a minister at pleasure in the same way as it is done by Presbyteries or by the Consociations of Connecticut, without the slightest regard to the wishes and rights of local churches.

Now as to the *Articles of Faith.*

1. We believe the scriptures of the Old and New Testaments are the word of God, and the only infallible rule of faith and practice.

Here it would have been well to stop. One *infallible rule*, of universal application, is better than a thousand fallible ones.

But still to the infallible rule it was deemed necessary to add the following fallible articles.

2. There is one only living and true God, subsisting in three persons, Father, Son, and Holy Ghost, who are infinite, eternal, and unchangeable in every divine perfection.

3. That man is a sinner, and as such is justly exposed to the penalty of the law of God. That all who repent of sin and rely on the atoning blood of our Lord and Savior Jesus Christ, for pardon and acceptance with God, will be saved, and that those who will not will be finally lost.

The sum of all we have thus brought together is this: The ministers and delegates present at any regular meeting of the Association can, at their own pleasure, arraign and sentence any one of the associated clergy for any peculiarity in his speculations on the trinity or atonement, no less than for other causes which to them may seem fit. Is this Congregationalism?

GREAT BRITAIN.

The crying need of British Reform, especially in ecclesiastical matters, has reached the throne. The King in his speech at the opening of Parliament adverts to the grievances which may exist on the part of dissenters from the established Church and also on the tithe system of Ireland in such a way as to encourage expectation that equality before the laws may be restored to those who have now reason to complain of their partiality, and that the church established by law shall no longer oppress by its exactions those poor and miserable subjects who are in no way benefited by its ghostly counsels.

In the following paragraphs the King, though he speaks briefly, as British Kings are wont to do, yet speaks in a manner becoming the King of a people who boast of their freedom.

'The principles of toleration by which I have been invariably guided, must render me desirous of removing any cause of offence or trouble to the consciences of any portion of my subjects, and I am, therefore, anxious that you should consider whether measures may not be framed, which, whilst they remedy any grievances which affect those who dissent from the doctrine or discipline of the established church, will also be of general advantage to the whole body of the community.

'I trust that you will be able to effect a just settlement of the question of Tithe in Ireland, upon such principles as will tend at length to establish harmony and peace in that country.

'You are already in possession of the Report of the Commission appointed to inquire into the state of the Municipal Corporations in Ireland, and I entertain the hope that it will be in your power to apply to any defects and evils which may have been shown to exist in those institutions, a remedy founded upon the same principles as those of the acts which have been already passed for England and Scotland.

'A further report of the Commission of Inquiry into the condition of the poorer classes of my subjects in Ireland, will speedily be laid before you. You will approach this subject with the caution due to its importance and difficulty, and the experience of the salutary effect of the Act for the Amendment of the Laws relating to the Poor in England and Wales, may in many respects assist your deliberations.

'I rely upon your prudence and wisdom, and upon your determination to maintain, as well as to amend, the Laws and Institutions of the country; and I commit these questions of domestic policy, to which I have deemed it my duty to direct your attention, into your hands, persuaded that you will so treat them, as to increase the happiness and prosperity, by promoting the religion and morality, of my people.'

PROTESTANT CHURCHES IN ITALY.

A correspondent of the *N. Y. Observer*, who, from his successive communications relating to religion and morals in the southern part of the European continent appears to be devoted to that subject, speaks of Italy as wholly destitute of religious action, such as distinguishes the protestant countries of Europe at the present day. Such as it has been for centuries, in this respect, it still remains. We here present the sad picture which he draws of the moral and religious condition of the people:

Three centuries ago Machiavel wrote in his discourse on the first decade of Titus Livy: 'The nearer people are to Rome, the capital of christianity, the farther are they from devotion. The scandalous examples and crimes of the court of Rome are the reason, why Italy has lost wholly every principle of piety, every religious feeling. To the church and to the priests then we owe it that the Italians are impious and abandoned.' These words of Machiavel apply to Italy in the nineteenth century as well as in the sixteenth. The richest and most enlightened among the inhabitants of this peninsula, utterly despise catholicism and the Romish clergy: they know too well the arts and machinations of popery, to have any respect for it, and as they do not read the word of God, they live strangers to all religion. As to the lower and ignorant classes they wish only for a gross, sensual religion, surrounded with all the fascinations of the fine arts, the master pieces of architecture, painting and music; they love also an accommodating doctrine, which absolves them from all their past sins, and even their sins to come, by means of external mortifications or money. Italy contains thus the two extremes of impiety and superstition: some believing nothing; others admitting blindly the most absurd and most extravagant fables.

Protestantism is confined chiefly to foreigners and they are tolerated in the observances of their new mode of worship and their religious institutions.

Protestants enjoy at Rome entire liberty; policy and interest force the Romish court to exercise tolerance towards them. Artists form the largest part of the protestant population. Worship is performed in the house of the Prussian ambassador to the Holy See.

The members of the Reformed church are not disturbed in this capital of catholicism; they have founded a small hospital for the sick, in order to shield their last moments from the importunities of popish proselytism. The English colony at Rome has no religious meetings during the summer; but in winter the English worship is celebrated.

At Naples, Genoa, Florence and Turin there are Protestant chapels in which worship is held under the patronage of Prussia.

At Venice protestants are numerous, chiefly German Lutherans. There are also many protestants at Milan; but they are not formed into a church, alleging that they would not be tolerated. But this is supposed to be only a cover for their indifference, since it is not doubted that the Austrian Viceroy would allow them to open a chapel. At Bergamo there is a congregation of 400 members, and at Leghorn one consisting of about half that number.

To the account given of these small protestant establishments the writer adds:

These reformed congregations are of little importance, as regards their means of influence upon the Italian people. But it is a remarkable fact and a sign of the present time, that Rome herself has been forced, by the progress of the principles of toleration, to admit into her bosom those she has so long punished with death as schismatics and heretics. The age of the auto da fe is passed forever. Many Catholics, it is true, are still intolerant at heart, and whenever they can show their hatred, they willingly engage in acts of oppression against the Protestants. But in proportion as light is propagated, the barbarous maxims of priestly tyranny become more impracticable, and the inquisition is now abandoned by the successors of those who sustained it once with the utmost fury.

ASYLUM FOR THE INSANE.

Since the establishment of the Massachusetts Hospital for the Insane, of certain classes, was established at Worcester, movements have been made in several states for similar public institutions. We perceive in the *Portsmouth Journal* a call, signed by more than sixty respectable citizens of that ancient town, for a meeting of the inhabitants to act upon this important subject, and thus to bring it before the public.

The following paragraphs cannot fail, we should think, to awaken general attention to the subject in every part of the state which they shall reach.

The object of this call is to fix public attention upon the importance and necessity of affording to this unfortunate class of men, that relief which private charity cannot impart. This meeting is not intended to change public opinion, but to bring out a decided expression of that opinion. It matters not how strong may be the feelings of individuals in favor of relief for the Insane; their unexpressed, unknown, good wishes can *effect* nothing; they must be publicly manifested *that they* may have their proper influence on the *Government* of the State.

It is well known that public *opinion* has been regularly strengthened in favor of *this* benevolent project. Many, it is true, are still *indifferent*; but their indifference we are persuaded *arises* from ignorance of the situation of the Insane in our State; and we seldom if ever, meet any *one* decidedly opposed to Legislative action for *their* relief. How can it be otherwise? Is it not established as truth, that in this State of New Hampshire there are at least two hundred and fifty insane persons, most of whom are exposed to the most intense physical sufferings, some lying hopelessly in our County Jails, many confined in cages, others in cellars and garrets, whose lives are one long night of darkness and despair, without one ray of hope, one gleam of comfort? Unquestionably it is so; and equally undeniable is it, that had our Insane, at an early period of the disease, been placed in an Asylum, more than ninety out of the hundred would at this time have been useful, respectable and happy; and even now from one third to one half of those *afflicted* can be restored to perfect health by the *proper* treatment in a Hospital, and the incurable *even* may be rendered perfectly comfortable. The conclusion is irresistible, that the intense suffering of the Insane arises not so much from the nature of the malady, as from inattention, ignorance or neglect.

ARCHBISHOP CHEVERUS.

It is stated in the *Catholic Herald*, on the authority of a private letter from Rome that the Archbishop of Bordeaux is to be raised to the Cardinalate in the Consistory. It is creditable, says the Herald, to Louis Philip to have solicited this honor for a prelate of such eminent merit. His Holiness is said to have expressed his satisfaction at having this opportunity of testifying his sense of the services rendered to religion by the Archbishop in his present exalt-

ed station, as well as at Montauban, and at Boston.

SUNDAY SCHOOL BOOK.

We have not read the book recommended in the following communication; but the remarks come from a source which entitles them to the respect of those readers who are particularly interested in the improvement of the rising generation.

FOR THE REGISTER AND OBSERVER.

I have heard complaints from time to time, apparently well founded, of the want of books of a kind proper for Sunday Schools, and suited to the capacities of the poorer class of children who resort to them, and having recently met with a little work which seems to me admirably adapted to that purpose, I cannot forbear seeking to introduce it to your notice, and that of your readers. I refer to a book just published by Hilliard, Gray & Co. entitled 'The Carpenter's children,—A New England Story.' It is designed to teach children that they can be *religious every day*, as well as on the Sabbath, and this principle is successfully illustrated by a very touching and well arranged story, told in pure and easy language, and full of striking and affecting incidents, which all naturally conduce to the final result,—the punishment and reformation of the guilty, and the victory of the innocent. The interest of the narrative is extremely well sustained to the close, and it contains passages of fine and touching beauty. Freedom from all sectarianism, and purity of thought pervade the little tale, which is evidently written by one who is conversant with the class for which it is intended, and must be the production of a reflective and religious mind, familiar with its own progressive nature. I was so much pleased in the perusal of this attractive little volume, as to regret, when I turned over the last page, that no more remained for me to read, and I cordially recommend it as a work calculated to do much good, where good is but too much needed—among the poor, the young and the sinful.

TRACT OF THE AMERICAN UNITARIAN ASSOCIATION. *Doctrinal Distinctions, not always Doctrinal differences.* By Rev. A. B. Muzzy.

It is the purpose of Mr Muzzy to show that in regard to what constitutes the character of a true Christian—to opinions relating to the method and means of becoming religious—to sentiments concerning the nature of man—to the doctrines of Election, of the Divinity of our Savior, and of the Atonement, Christians do not really differ so much from each other in their opinions on religious subjects, as they appear to differ. It is in effect a plea for union so far as mutual forbearance and efforts in common for promoting the best influences of Christian truth are concerned.

A TRIBUTE TO THE MEMORY OF DEPARTED INFANTS. A sermon preached to the Second Church, on Sunday, October 11, 1835, by its minister, Chandler Robbins. Published by request.

Text.—'In Rama there was a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted because they are not.'—MATTHEW ii. 18.

The recent death of infants in his parish and the unusual mortality among infants in Boston, in the early part of the last autumn, occasioned this Sermon, in which the author gives a very beautiful and affecting delineation of infancy, such as shows how impossible it is for a parent not to lament and weep and mourn, when deprived of an infant child. But *Christian* parents cannot refuse to be comforted; and Mr Robbins suggests the consolations to which the heart of every true Christian must respond.

CONGRESS.

In the Senate on Monday, March 7th, Mr Ewing moved to take up the bill for distributing among the States a portion of the proceeds of the public lands. The motion was negatived, yeas 18, nays 22.

In the House of Representatives, Mr Patton moved to suspend the rules so as to withdraw the resolutions of the State of Virginia, which had been referred to the select committee. The motion was negatived, yeas 89, nays 96.

The day was chiefly occupied in the reception of petitions, many of which were abolition petitions and were referred to to the select committee.

Tuesday—the Senate proceeded to consider the subject of the Abolition of Slavery in the District of Columbia, the question being on the petition of the Society of Friends, assembled at Philadelphia.

Mr Grundy made some observations, in the course of which he stated that, if an abolitionist found his way into Tennessee, they would know how to deal with him.

Mr Morris professed great horror in hearing in the Senate Chamber any thing like excuse or palliation of Lynch Law.

Mr Grundy repeated what he had said, somewhat more at length.

Mr Morris replied that the explanation had not made the sentiment more tolerable.

Mr Kent and Mr Ewing then spoke very briefly on the subject, after which, on motion of Mr Calhoun the Senate adjourned.

In the House of Representatives, when the hour for the special order arrived, Mr Lawrence, of Massachusetts, said it it was now two or three months since the bill for the relief of the sufferers by the fire in the city of New York was reported to this House, and its friends then hoped to have it acted upon immediately. In behalf of the sufferers, he threw himself upon the House, to make a motion, in which he trusted they would support him, for the purpose of taking up this bill and finally disposing of it this day. He was assured that the friends of the bill were willing to take the question without any further debate. Mr L. then moved that the rules be suspended for the purpose of taking up the New York Relief Bill.

Mr Cambreleng said it was as important to the public interest that this bill should be acted upon as the subject of the special order.

Mr Hardin demanded the yeas and nays on the motion, and they were ordered.

The question being taken, the motion to suspend the rules was agreed to, yeas 138, nays 67.

So the bill was taken up.

After an attempt by Mr Everett to amend the bill, which did not succeed, the question was taken on the original bill, and passed, yeas 114, nays 94.

In the Senate on Wednesday, Mr Preston's motion to retrocede the District of Columbia to the States of Maryland and Virginia, was made the order of the day for the first Monday in April,

Several bills were considered in committee of the whole, and ordered to a third reading.

The abolition question was resumed, and Mr Calhoun replied at length to the arguments against his motion not to receive the petition. Mr Clay made a few remarks, and the question to receive the petition was decided in the affirmative, yeas 36, nays 10. The nays were Messrs. Black, White, Calhoun, Cuthbert, Leigh, Moore, Nichols, Porter, Walker and Preston.

The question being next on the motion of Mr Buchanan, to reject the prayer of the petition, Mr Clay made some remarks on the motion, and concluded by moving to amend it by adding to it—

For the Senate, without now affirming or denying the constitutional power of Congress to grant the prayer of the petition, believes, even supposing the power uncontested, which it is not, that the exercise of it would be inexpedient:

1st. Because the people of the District of Columbia have not themselves petitioned for the abolition of slavery within the District.

2d. Because the States of Virginia and Maryland would be injuriously affected by such a measure, whilst the institution of slavery continues to subsist within their respective jurisdictions, and neither of these States would probably have ceded to the United States the territory now forming the District if it had anticipated the adoption of any such measure without clearly and expressly guarding against it. And,

3d. Because the injury which would be inflicted by exciting alarm and apprehension in the States tolerating slavery, and by disturbing the harmony between them and the other members of the confederacy, would far exceed any practical benefit which could possibly flow from the abolition of slavery within the District.

Mr Porter wished more time to reflect, and moved to lay the motion on the table, but withdrew it at the instance of Mr Buchanan.

Mr Buchanan then addressed the Senate in defence of his motion as it originally stood.

Mr Preston said there may other reasons; he had some which were stronger than those assigned, and he should vote against these, which contained a negative pregnant, looking to a state of things when Congress could act on the subject.

Mr Porter said one of his reasons for wishing to lay the amendment on the table was, that he might examine them, and ascertain if such reasons as would be satisfactory to him, so as to command his vote, could be assigned. He renewed his motion, and again withdrew it; when

Mr Clay stated that he had no objection to let the amendment lie for further examination.

The House did not sit, but in lieu thereof attended the launch of the frigate Columbia, which went off successfully, in presence and amidst the cheers of a great concourse of spectators.

In the Senate on Thursday, a message was received from the President, transmitting the proceedings of the convention held at Little Rock, in Arkansas Territory, for forming a constitution of State Government. It was referred to a select committee.

The New York Relief Bill being taken up for consideration of the amendments made by the House. On motion of Mr Clay, the amendments were laid on the table to allow time for members to look at them.

The abolition subject was then taken up, and after a short discussion laid on the table.

The bill to establish the northern boundary of Ohio, was then taken up, and after some discussion it was ordered to be engrossed for a third reading, by a vote of 36 to 3. This bill establishes the boundary line, we believe, in conformity with the claim of the State of Ohio, viz. running in a direct course from the southern extremity of Lake Michigan, to the most northerly cape of Miami bay, thence across the Lake, northeasterly to the Canada line.

In the House of Representatives, the North Carolina contested election was discussed on the question of hearing counsel, until the expiration of the hour; after which the House proceeded to consider a bill making further appropriations for the expenses of the Seminole war, and also the amendments of the Senate to the bill to provide for the payment of the militia and volunteer corps in the service of the United States. After disposing of these bills the House adjourned.

In the Senate on Friday, the debate upon the questions arising out of the memorials for the abolition of slavery in the District of Columbia, was brought to a close by the *rejection*, by a vote of 34 to 6, of the memorial on that subject which the Senate had agreed to receive. The Senate adjourned to Monday.

In the House of Representatives, after the receiving some reports of Committees, the usual portion of time was consumed in debate upon the motion to reconsider the vote rejecting the proposition to allow the petitioner for Mr Graham's seat in the House to be heard by counsel, without any question being arrived at.

MASSACHUSETTS LEGISLATURE.

Wednesday, March 9—In the Senate, the bill to incorporate the Pacific Insurance Company pass to be enacted.

In the House. Bills passed to be enacted:—To incorporate the Newburyport Steam Cotton Company; in addition to an act to incorporate the Boston Gas Light company; to authorize the Lawrence manufacturing Company, to increase their capital; in further addition to an act to incorporate the Massachusetts Fire and Marine Insurance Company; in addition to an act to incorporate the Congregational Society in Norton; to incorporate the Perkins Mills; to incorporate the Sedgwick Seminary for Young Ladies; relating to a County Road in Washington; to incorporate the Whittendon Mills.

In the Senate on Thursday, pursuant to assignment, the Senate proceeded to the choice, on its part, of a Major General of the First Division of Militia, and on the votes being taken, it appeared that Edward W. Bradley was chosen.

In the House, Mr Hillard presented the memorial of the Massachusetts Anti-Slavery Society, and moved that it be read.

This document sets forth, that the memorialists had been only partially heard before the Committee of the Legislature; that a full bearing had been denied them, they having been interrupted, and thus prevented from expressing their sentiments; and that they protest against the passage of any penal laws against the friends of abolition, and their proceedings. Mr Walley moved that the petition should not be received.

After an animated debate the memorial was referred to the same Committee by which the memorialists alleged that they had been aggrieved.

Mr Lawrence of Boston, from the Committee on Banks and Banking, who were directed to consider the subject of the establishment of a Bank with a capital of $10,000,000, made a report, accompanied by a bill to establish the State Bank of Massachusetts, which was read, and ordered to a second reading.

The following are some of the provisions of the bill for the establishment of the Bank:

It shall be located in Boston, and the capital shall consist of $10,000,000, to be divided into shares of $100 each. One half of this stock is to be subscribed and paid for by the State, and to be paid in gold and silver, or at the election of the State, in scrip or State bonds, bearing an annual interest of 4 1-2 per cent, payable semi annually, and redeemable in twenty years from date.

Subscriptions books for the remaining half of the stock shall be opened on the day of next, under the supervision of Commissioners, to be appointed by the Executive, and shall be kept open three days, between the hours of ten and two. Each subscriber is to pay $5 on each share at the time of subscription. In the event of an excess of subscriptions, the Commissioners are to reduce the subscriptions from those having the greatest number, so that no one shall be reduced while any other remains greater.

In the Senate on Friday, Rev. Daniel Dana, of Newburyport, was chosen to preach the next Election Sermon.

The resolves in relation to the Public Lands of the United States were taken up, and passed in concurrence.

In the House of Representatives, a bill giving further remedies in equity was debated at considerable length, and was indefinitely postponed.

The bill to incorporate the Boston Harbor Ice and Tow Boat Company, passed to be enacted.

In the Senate on Saturday, Mr Hudson, from the Committee on Railways and Canals, on the petition of George Peabody and others, reported a bill to establish the Eastern Rail Road Company, which was read, laid on the table, and ordered to be printed.

Mr Lunt, from the special joint committee to whom was referred so much of the Governor's Address as relates to the subject of Slavery, and the Resolutions of sundry States relating to the same subject, submitted a detailed Report, accompanied with sundry Resolves: and said Report and Resolves were read, laid on the table, and 3000 copies thereof, together with the Resolutions of Virginia, and other States, were ordered to be printed.

Bills passed to be enacted.—To incorporate the Boston Harbor Ice and Tow Boat Company—to incorporate the Lanesboro' Marble Company—to incorporate the Dadman Manufacturing Company—to incorporate the Packet Insurance Company—to incorporate the Thorndike Company—to incorporate the Massachusetts Silk Company.

In the House of Representatives, the business embraced nothing of great public interest.

Resolves, relating to the North Eastern Territory of the United States, claimed by Great Britain, were adopted. These resolves declare, in substance, that it is due to the rights and interests of Maine and Massachusetts, that measures should be taken by the Executive of the U. S. to secure a speedy adjustment of this long protracted controversy, so that these States may be reinstated in the enjoyment of that property which was so long in their undisputed possession, and which is so indisputably theirs; and that in case there be a prospect of further unavoidable delay in the settlement of this controversy, it is essential to the ends of justice, that measures should be taken by the United States executive, to obtain a representation of the interests and rights of Maine and Massachusetts, in the agency and guardianship of the lands in question.

In Senate on Monday, Mr Hudson, from the Committee on Railways and Canals, reported leave to withdraw on the petition of Thomas H. Perkins and others; and said report was laid on the table.

The bill to incorporate the Boston Harbor Ice and Tow Boat Company, passed to be enacted.

The bill to establish the city of Lowell, passed to be engrossed, and was sent down for concurrence.

Mr Lunt, from the special joint committee on the subject of Slavery, submitted a Report on the Memorial of the Massachusetts Anti-Slavery Society, concluding that the memorialists have leave to withdraw; and said report was laid on the table, and ordered to be printed.

In the House of Representatives, Mr Williams of Boston, from the committee to whom was recommitted their report on the subject of the conduct of the Banks, made a report thereon, recommending that further proceedings be instituted against the New-England Bank, the City Bank, and the State Bank, in Boston, and the People's Bank in Roxbury.

The bill relating to Insolvent Debtors was taken up, passed to be engrossed, and sent up for concurrence.

In the Senate on Tuesday, several bills passed to be engrossed.

In the House of Representatives, several bills passed to be enacted.

Edward W. Bradley was chosen Major General of the First Division of Militia, in concurrence with the Senate.

A communication was read by the Speaker from Mr Mosely, a member of the Committee on so much of the Governor's Address as relates to Slavery, setting forth that he was desirous to examine some papers in the hands of the Chairman, (Mr Lunt,) who declined to place them in his possession, but stated that he would exhibit them at a meeting of the Committee. Considering this as a declaration that he was not, in the opinion of the Chairman, to be trusted with the papers, and wishing in the discharge of his duty, to be in possession of them, he made this representation to the House. Considerable discussion arose respecting the disposition which should be made of the communication, which was eventually referred to a special committee, consisting of Messrs. Foster, Lincoln, and Peabody of S.

The bill to abolish the punishment of death being under consideration, Mr Fay of Chelsea, entered into a general argument in favor of its provisions, and Mr Williams of Salem, and Mr Rice of Boston, against them. Mr Putnam of Danvers, offered some amendments, the effect of which would be, to retain capital punishment, in cases of murder, and burning in the night time. Without taking the question, the House adjourned.

INTELLIGENCE.

DOMESTIC.

Indian War.—Extract of a letter from an officer at Fort Drane, to the Quarter-master General:

'General Gaines, with about 1000 men, consisting of four companies of the 2d artillery, seven companies of 4th infantry, about five hundred and fifty volunteers from Louisiana, and about seventy friendly Indians arrived at Fort King on the 22d Feb. The troops left Tampa bay on the 13th. On their way they buried the bodies of those killed at the battle of Ouithlacooche on the 28th December, (Major Dade's command): they found all the bodies. They saw no hostile Indians on the way, and very few signs of them.'

The following account is given in a letter from Capt Hitchcock to Gen Gaines, respecting the dead bodies of Major Dade and the officers and soldiers under his command, who were destroyed by the seminole Indians Dec 28th.

We came to a small enclosure, made by felling trees in such a manner as to form a triangular breastwork for defence. Within the triangle, along the north and west faces of it were about thirty bodies, mostly mere skeletons, altho' much of the clothing was left upon them. These were lying, almost every one of them, in precisely the position they must have occupied during the fight—their heads next to the logs over which they had delivered their fire, and their bodies stretched with striking regularity parallel to each other. They had evidently been shot at their posts, and the Indians had not disturbed them, except by taking the scalps of most of them. Passing this little breastwork we found other bodies along the road, and by the side of the road, generally behind trees which had been resorted to for covers from the enemy's fire. Advancing about two hundred yards further, we found a cluster of bodies in the middle of the road. These were evidently the advanced guard, in the rear of which was the body of Major Dade, and to the right, that of Captain Fraser.

These were all doubtless shot down on the first fire of the Indians, except, perhaps, Captain Frazer, who must, however, have fallen very early in the fight. Those in the road and by the trees, fell during the first attack. It was during a cessation of the fire that the little band still remaining, about thirty in number, threw up the triangular breastwork, which, from the haste with which it was constructed, was necessarily defective, and could not protect the men in the second attack.

We had with us many of the personal friends of the officers of Major Dade's command, and it is gratifying to be able to state that every officer was identified by undoubted evidence. They were buried, and the cannon, a six-pounder, that the Indians had thrown into a swamp, was recovered and placed vertically at the head of the grave, where it is to be hoped it will long remain. The bodies of the non-commissioned officers and privates were buried in two graves, and it was found that every man was accounted for. The command was composed of eight officers and one hundred and two non-commissioned officers and privates. The bodies of eight officers and ninety-eight men were interred, four men having escaped; three of whom reached Tampa bay: the fourth was killed the day after the battle.

St. Augustine, (E. F.) Feb 25.—The Indians are now coming over to the whites in small parties of ten or twelve at a time.—Those friendly Indians, who a few weeks since, came over to act as guides, have confessed that their only reason for so doing was to escape punishment, which they saw was coming upon them. The rumor that Powell is dead is gaining ground every day. The whole force now in Florida may be rated at about 3,000 men, volunteers and all.

Baltimore Riots.—In the Legislature of Maryland, a Report has been made by a Joint Committee of the Senate and House of Representatives upon the Memorials of John B Morris, Reverdy Johnson, and others, after full examination of witnesses, &c. to this effect: That 'it is clearly proved that the laws of the state have been openly and violently set at naught, and the rights and property of her citizens the memorialists and others, violated, trampled on, and destroyed by a tumultuary and riotous assemblage of men in the heart of the populous and powerful city of Baltimore, and that this disgraceful state of things was permitted to exist for several days together, particularly on the 7th, 8th, 9th, and 10th days of August last.' Further, that 'it is proved that the public authorities of the city, and the citizens generally, were well and in time apprized of the approaching tumult, and possessed abundant means to have prevented the assemblage, or at any time to have quelled and dispersed it, and to have saved from injury the property of her citizens.' The committee hence infer the obligation upon the city to indemnify the losers from this series of outrages; and report a bill for appropriating for that purpose an annual fund heretofore appropriated by the Legislature to the use of the city of Baltimore, until the sufferers shall have been indemnified for their losses. The committee say that they refrain from offering a bill of general prospective character (for indemnifying for losses in like cases) only because they are aware that a standing committee of the House of Delegates has been charged with the consideration of the recommendation of the Governor on that subject.'

Upon this bill Counsel are to be heard at the bar of the Legislature. Mr Taney is expected to address the Legislature on Tuesday in behalf of the Memorialists. Counsel have been appointed by the Corporation of Baltimore to oppose the application. So that the legal argument alone upon this question, so important to the security of life, liberty, and property, is likely to occupy several days.—*Nat. Int.*

Emigrants to Liberia.—The brig Luna, Capt. Bears, chartered by the American Colonization Society, sailed from Norfolk on the 3d instant, with eighty emigrants and two recaptured African children, and a full supply of provisions, implements of husbandry, and trade goods. The Luna will touch at one of the Cape de Verd Islands, in order to receive ten or twelve good mules, for the use of the farmers in the Colony.

The Society propose to send out to their Colony in the ensuing spring a vessel from New Orleans, to carry out a number of emigrants ready to depart from Louisiana, Mississippi, and Tennessee.

Alton College.—The name of this institution has been changed by a recent act of the Legislature into that of 'Shurtleff College of Alton, Illinois.' This name has been given to the College in honor of Doct. Benjamin Shurtleff, of this city, in consideration of his late munificent donation.—*Watchman.*

Audubon.—A letter from London, January 27th, states:

'Mr Audubon received a few days since one hundred guineas for one of his pictures. His two sons are engaged in making a copy from it in oil.'

Mr A. met with a pleasant occurrence of the same sort, in his last visit to Boston.

Charity.—The treasurer of the Boston Children's Friend Society, acknowledges the receipt of two hundred dollars, from an unknown friend, for the purpose of assisting in the purchase or erection of a house for the use of the Institution,—and hopes that others may be induced to do likewise.

Virginia Senators.—Mr Rives has been elected to the Senate of the United States by a large majority of the Virginia Legislature, in place of Mr Tyler, who resigned his seat in conformity to the alternative to which he felt bound to submit, either of voting for expunging the record of the Senate censuring the President, or withdrawing from that body. Mr Leigh of the same State retains his for the present, and has assigned his reasons to the Legislature of Virginia at great length.

New-Hampshire Election.—It is almost unnecessary to say, that the Jackson nomination for State officers in New Hampshire is confirmed, almost without opposition. Isaac Hill is chosen Governor, and both branches of the legislature will consist of large majorities of Jackson men.

Candidates for President &c.—A Convention of a portion of the Antimasonic party at a meeting in Boston, have nominated Martin Van Buren as their candidate for President of the United States.

At a meeting of Antimasonic Members of the Legislature, and Antimasonic citizens of Boston and vicinity, opposed to the nomination of Martin Van Buren for the Presidency, resolutions were passed, nominating Daniel Webster for President, and Francis Granger, of New-York, for Vice President of the United States.

At a meeting of the Whig Legislative Convention of Massachusetts resolutions were passed nominating Daniel Webster for President and Francis Granger for V. President.

Geological survey of New York.—The bill providing for a geological survey of the State, which has passed the Assembly, appropriates for that purpose $26,000 per annum for four years.

The building of more than two hundred stores is already commenced on the site of the late fire in New York.

The Bank Investigation Report.—We do not understand on what principle the committee have made their selection of the Banks against which to point their censures. It does not appear to have been dictated by a very exact estimate of the evidence detailed in their previous report. We are apprehensive that if these banks are to be punished, by the withdrawal of their charters, as an example to others hereafter against the commission of offences, of which most of them are charged in common, the public will suffer more from the discipline than the stockholders of the banks so punished.—*Daily Advertiser.*

Cabinet Changes.—Letters have been received from Washington stating that Mr Cass has been nominated Minister to France: and that Mr Polk will succeed him as War Secretary.

Military Etiquette.—Intelligence has been received at Washington of a dispute of a serious character, between General Gaines and General Scott, in consequence of which, great detriment to the service, in the Florida campaign, is anticipated It is even reported that Gen. Gaines has put Gen. Scott under arrest. The difficulty has originated from points of military etiquette, growing out of their respective claims in regard to rank and command. General McComb, 'General in Chief of the Army,' has been ordered to Florida, to take the command and reconcile the disputants, or prevent their quarrel from endangering the success of the campaign. Gen. M'Coomb and suite have left the city for Florida.

District of Columbia.—Mr Ewing has stated in the Senate, that he intends, at no distant day, to bring forward a proposition to authorize the people of the District to call a convention, and frame a government for themselves, so far as Congress may be able to give them the power. Congress ought, in any event, to allow the District a delegate in the House.—*Washington Mirror.*

From Texas.—The Mobile Chronicle of the 1st inst. gives a report that Santa Anna has landed in Texas, at the head of 12000 men.

Fires in Boston.—At 2 o'clock Tuesday morning, the seed store of Phineas B. and Charles M. Hovey, 79 Cornhill, was discovered to be on fire. The fire was first seen burning in the entry, from thence it communicated to the upper stories, and the whole interior of the building was wrapt in a sheet of flame.

Messrs Hoveys' large and valuable stock of seeds, &c. was entirely destroyed—and nothing was saved from the stock but a portion of the fixtures. Messrs H. were insured $1200, which will about cover their loss. The books and paper in the Horticultural Rooms, over the seed store, were destroyed.

The alarm at 1 o'clock the same morning, originated from the burning of a building, in the rear of Mr Lauriat's gold-beating establishment in Washington st. A barn and some out-houses were destroyed.

About 4 o'clock, a barn situated in the rear of Boylston st. was discovered by one of the engineers to be on fire. It was soon extinguished without much damage being done.

An attempt was made to set fire to a building situated in the rear of Mr Hunneman's Foundry in Union st.

While some of the members of Engine Co. No. 7 were returning home about 7 o'clock, they discovered a wood-shed connected with a dwelling house in Pearl st. to be on fire. They immediately extinguished it. There is not the least doubt that all these fires were the works of daring incendiaries.

Appointments by the Governor and Council.—John Heard, Esq. to be Judge of Probate for the County of Suffolk, in place of Judge Hall, resigned.

Oliver W. B. Peabody, Esq. to be Register of Probate, in place of J. Heard, appointed Judge.

A Superintendent of Common Schools.—The Directors of the American Institute of Instruction have, by a committee of their board, presented to the Legislature a memorial, praying for the appointment for a term of years, of a Superintendent of the Common Schools of the Commonwealth. No class of men in the Commonwealth can understand better the condition and wants of the common schools, than the officers of this institute, and a recommendation from this body of a measure of this sort must come with great weight. The reasons which they assign for it also we should think must be sufficient to satisfy the Legislature of the necessity of the adoption of some efficient measure for the improvement of the Schools of the Commonwealth, and of the expediency of making an experiment of the measure here recommended, in the absence of any other. It is possible that it may be found that a single individual cannot do all that is required, but there is no doubt that he can do much. We shall give a further notice of this memorial in our next.—*Dai. Adv.*

BOOK AND PAMPHLET SOCIETY.

Persons who may be in want of Unitarian Tracts and Publications for distribution, are informed that they can be supplied gratis, on application to the Treasurer of the above named Society, at 141 Washington St., up stairs. The Depository is supplied with most of the leading publications of the American Unitarian Association, besides various other treatises intended to defend and illustrate the doctrines and views of Liberal Christians. Friends at a distance who may write for them will be promptly supplied. tf

MARRIAGES.

In this city, by Rev Mr Motte, Mr Christopher C. White to Miss Lois D. Hayward.

In Hanover, Capt James C. Gooch, of this city, to Miss Maria T. Stockbridge, of H.

At Walnut Hills, Ohio, Rev. Calvin E. Stowe, Professor in Lane Seminary, to Miss Catherine, daughter of Lyman Beecher, D D.

DEATHS.

In this city, John Pratt, Esq., 74—for many years an enterprising and successful merchant in this city—punctual and accurate in his engagements—exact in his views of honesty, and just in all his intentions. Mr Pratt was a useful citizen. He was a kind husband—an affectionate parent—an excellent friend, and a hospitable man.

In this city on Sunday last, Jabez Hatch Esq. 72.

In Charlestown, Sarah Frances, daughter of Mr. L. Williams, of this city;—Miss Sarah Hopping, 47.

In Roxbury, 8th inst Mr Wm. Heath, 73.

In Edinburgh, Dec 27, Mrs Hill, widow of the late Rev Mr Hill, and daughter of Rev. Jacob Duche, of Philadelphia.

CHEAP LIST.

FOR sale by James Munroe & Co. opposite School street.

Abbot's Sermons 12mo published at 1 25,	62
Abeel's Residence in China, 12mo. 1 00.	83
Adams' Letters on the Gospels 50	25
Apocrypha, 8vo. 1 00	62
Biography of Buckminster, Abbot & Thacher 50,	25
Brazer's Essays on Divine Influence 18mo. 50c	33
Butler's Works 2 vols 12mo. 3 00	1 50
Bowring's Matins and Vespers 18mo. 75	45
Childhood of Jesus 18mo. 10c	5
Child's Duties and Devotions 18mo. 25	20
Dabney's Annotations 2 vols 12mo. 1 75	1 12
Dodsley's Economy of Human Life 18mo. 50	20
Frisbie's Writings 8vo. 1 75	1 00
Farr's Plain Letters 50c	25
Harris' Textuary 8vo. pamphlet 38	20
Herder's Hebrew Poetry 2 vols 1 75	1 00
Locke's Paraphrase on the Epistles 8vo 2 50	1 50
Memoirs of Rev. Dr Parker 8vo by Rev. H. Ware, Jr. 50	25
Memoirs of Miss Hannah Adams 12mo 75	42
Mc Lellan's Journal 12mo. 1 00	50
Martineau's Illustrations of Polit. Economy 40	20
Miscellaneous Discourses and Reviews; by President Humphrey 1 00	25
Norton's Statement of Reasons, 12mo. 1 25,	83
Noyes' Job 8vo 1 75	1 10
Paley's Complete Works 6 vols 8vo 10 00	4 50
Paley's Natural Theology with Paxton's Illustrations 3 00	1,12
Pierce's History of Harv. Col. 8vo plates, 2 75	1 88
Reply to Beecher 12mo. 62 1-2	25
Reinhard's Memoirs and Confessions, 12mo. 62	25
Reinhard's Founder of Christianity, 1 00	50
Sparks' Life of John Ledyard 12mo. 1 00	60
Saturday Evening by the Author of Natural History of Enthusiasm &c. 1 00	50
Sparks' Life of Gov. Morris, 3 vols 8vo 7 50	4 00
Sephora, Edited by Dr Harris, 12mo 75	50
Stewart's Complete Works, 7 vols 8vo. 12,50	7 00
The Unitarian, complete, 8vo. edited by Rev. B. Whitman, 2 00	1 25
Tucker's Light of Nature, 4 vols 8vo. 10 00	6 00
Thacher's Military Journal 8vo. 3 00	1 50
Unitarian Miscellany Edited by Rev Jared Sparks, 6 vol. 12mo. 6 75,	2 50
Ware's Letters to Woods, 8vo. 75c.	25
Ware on Formation of Christian Character, 38	30
Ware's Selections from Priestley with a memoir, 12mo. 1 00,	60
Watson's Apology, 18mo. 50	25
Whitman's Letters to a Universalist, 1 00.	60
Worcester's Friendly Review, 12mo. 15c	8
Worcester's Last Thoughts, 12mo. 88	50

Boston Bookstore No. 134 Washington street.
m 19 tf

SERMONS AT REDUCED PRICES.

Dewey's Discourses, published at $1 25,	1,00
Parker's Sermons 8vo. " $3.	2 00
Palfrey's do. 8vo. " 2 25,	1 50
do. do. 12mo. " 1 00	88
Channing's Reviews and Miscellanies 8vo, 2 50	87
Ware's Discourses 12mo. 50c.	25
Robert Robinson's Sermons, 12mo. 1 75	62
Bishop Butlers do. 12mo. 1 50	75
Abbot's Sermons, 12mo. 1 25	62
Beard's Family Sermons 2 vols 8vo. 2 50	87
Whitman's Village Sermons 12mo. 1 00,	50
Farr's Sermon's 50,	25
Extracts from J. E. Abbot's Sermons, 12mo. 50,	25
Price's Sermons 8vo. London Edition 2 25,	1 00
Thacher's Sermons 8vo. 2 25	1 50

For sale by James Munroe & Co. 134 Washington street. m 19

SPLENDID ENGLISH WORK.

THE Book of Gems; Poets and Artists of Great Britain, edited by S. C. Hall—embellished with beautiful engravings, for sale by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. m19

SHAW'S ARCHITECT.

MARSH, CAPEN & LYON, 133 Washington st. have just published the fourth edition of Shaw's Civil Architecture, revised and improved. This is an excellent work, containing 101 copper plate engravings, and worthy the attention of Mechanics generally. tf m19

A TRIBUTE TO THE MEMORY OF DEPARTED INFANTS.

A Sermon preached to the Second Church in Boston, October, 1835, by Rev. Chandler Robbins. Just published and for sale by S. G. SIMPKINS, Court st. m 19

GALL'S WORKS

ON the Functions of the Brain, and of each of its parts; with observations on the possibility of determining the instincts, propensities and talents of the moral and intellectual dispositions of Men and Animals, by the configuration of the brain and head—in six volumes; translated from the French by Winslow Lewis, jr. M. D. M. M. S. S.—For sale by MARSH, CAPEN & LYON, 133 Washington street. m 19 tf

SACRED MEMOIRS: Or Family Instruction, vol. 1, being a History of Scripture Characters from Adam to Joseph.

Sacred Memoirs, vol. 2, being a History of Moses, the Jewish Law Giver. These are valuable books for Sunday School Libraries.—Just published and for sale by MARSH, CAPEN & LYON, 133 Washington st. tf m 19

STORR AND FLATT'S THEOLOGY.

AN elementary course of Biblical Theology; translated from the work of Storr and Flatt, with additions by S. S. Schmuker, D. D. Professor of Theology in the Theol. Seminary of the General Synod of the Evangelical Lutheran Church, in the United States, Gettysburg, Pa. 2d edition. Just published, for sale by JAMES MUNROE & Co. 134 Washington Street. m19

RARE WORKS.

THE Works of the learned Joseph Bingham, M.A. late rector of Bavaut, and sometime Fellow of the University College in Oxford, containing—1, Origines Ecclesiasticæ, or the Antiquities of the Christian Church, in twenty three books—2, A Scholastical History of Lay-Baptism, in 2 parts—3, A Dissertation on the Eighth Canon of the Council of Nice—4, The French Church's Apology for the Church of England—5, A Discourse concerning the Mercy of God to Penitent Sinners, in 2 vols. folio. Sold at auction of the late Dr Gardiner.

S. Hieronimi Opera Omnia, eleven vols. folio, bound in fine parchment.—S. Augustiana, Opera, 12 vols. folio, bound in fine parchment.

Hammond on the New Testament, 1 vol. folio, bound in parchment.

Buxtorf's Hebrew Concordance, 1 vol. folio, bound in parchment.

Wells's Commentary, 4 vols. 4to.

Beausobre's New Testament, 2 vol. 4to.

Bowyer's Conjectures on the New Testament, 4to.

Henderson's History of the Brazil, 4to 80 plates.

Tillotson's Works, 3 vols. folio.

Wetstein's New Testament, 2 vols. folio, fine copy.

Forcellinus Latin Lexicon, 4 vols. folio.

Antwerp Polyglott, 8 vols. folio.

Stephani Thesaurus, folio, complete.

The above works will be sold low if applied for immediately, by JAMES MUNROE & CO. 134 Washington st. m 12

DEWEY'S SERMONS.

JUST received from New York a fresh supply of the above.

—*Also, just received,*—

The Private Life of Lafayette.
Impressions of America.
Gilbert Gurrey, &c. &c.

BENJ. H. GREENE,
m12 124 Washington st.

SPLENDID BIBLES, Testaments, and Church Prayer Books, for sale by E. R. BROADERS, 147 Washington street. m 12

AMERICAN JOURNAL of the Medical Sciences, No. 34, for February.

Hay's Cyclopædia of Practical Medicine and Surgery, Part 9.

This day received by E. R. BROADERS, Periodical Bookstore, 147 Washington street. m 12

NEW ENGLISH BOOKS.

PRIOR'S POEMS, Vol. 1, Aldine edition.
Musical Library Part 20.
Supplement to do. Part 29.
Gallery of Portraits, No. 42.
No. 57 Maps of the Society of Useful Knowledge.
Library of Useful Knowledge, from No. 197 to 202.
do do do Farmer's Series, Nos. 78, 79, 80.

JAMES MONROE & Co., 134 Washington st. m 12

DR CODMAN'S VISIT.

JUST published, by JAMES MUNROE & Co., A Narrative of a Visit to England, by John Codman, D D

Boston Bookstore, 134 Washington st. m 12

STORY'S EQUITY.

COMMENTARIES on Equity Jurisprudence, as administered in England and America by Joseph Story, L L D—in 2 vols.

For sale by JAMES MUNROE & Co. 134 Washington street m 12

HEINE'S LETTERS.

PUBLISHED this day, by JAMES MUNROE & Co., Letters, auxiliary to the history of Modern Polite Literature in Germany, by Heinrich Heine. Translated from the German by G. W. Haven.

Boston Bookstore, 134 Washington street. m 12

THE VILLAGE BOY,

OR Stories to persuade boys not to quarrel. By Old Harlo, author of Down the Hill, just received and for sale by JAMES MUNROE & Co 134 Washington st. m12

MISS MARTINEAUS NEW WORK.

JUST received by JAMES MUNROE & CO. Miscellanies by Harriet Martineau, in 2 vols.

m12 134 Washington st.

THE Irving Circulating Library is now open to subscribers and non-subscribers.

E. R. BROADERS,
m 5 3tis 147 Washington st.

MISS Martineau's Prize Essays, in one Vol. with a portrait.—This day published By E. R. BROADERS, 147 Washington st. m 5

TRACTS OF THE A. U. A.

JUST published by LEONARD C. BOWLES, 147 Washington street. Doctrinal Distinctions, not always Doctrinal Differences. By Rev A. B. Muzzy. Being No. 100, 1st series of the Tracts of the American Unitarian Association. m 5

THE Ruffian Released. A Sermon preached by N. L. Frothingham. For sale by JAMES MUNROE & Co. 134 Washington st. m 5

TRUSSES.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) and near the N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflic

POETRY.

FOR THE REGISTER AND OBSERVER.

HYMN FOR A CHILD.

'Conscience in the meanwhile, either accusing or excusing them.'—Rom. ii. 15.

There is a voice that speaks within,
A gentle voice that speaks to me,
That always tells me when I sin,
And when from falsehood I am free.

Conscience, that gentle friend and kind,
Will ever warn when danger 's nigh;
Oh may she guide, and may I find
Both *strength* and *will* from sin to fly.

When Morning's beams first gild the sky,
Or Evening's silent shadows fall,
Or hot the Noon-tide blazes high,
Or Night unfurls her star-gemmed pall;

Oh let me kneel to God in prayer,
That he my Childhood's years will bless,
And guard my Youth from every snare,
And crown my Age with righteousness! X.

MISCELLANEOUS.

LICENSE LAWS—NO XII.

To the Editor of the Boston Recorder:

DEAR SIR,—In confirmation of the views which I have expressed in my former letters, I would thank you to insert the following from a distinguished Jurist in a neighboring state.

Truly Yours, &c. J. EDWARDS,
Cor. Sec. Am. Temp. Society.

'The necessity of legislative interposition to extirpate the evils of intemperance is, I think, abundantly manifest.

Much, certainly, has already been accomplished. The temperance cause has prospered beyond what could reasonably have been expected. Nevertheless, in those parts of the country where the beneficent influence of these associations has been most effective, the temperance reformation has been but partial. Prodigious quantities of spirituous liquors are yet consumed in every section of our State. Our efforts are constantly counteracted by licensing inns, stores and groceries. It is vain to expect the desired reformation can become complete, so long as these manufactories of drunkards shall be tolerated. They are the more formidable and mischievous, because they are authorised by law. It is in vain to tell the keepers of these establishments of the immorality of trafficking in ardent spirits; and that they are morally responsible for the deplorable consequences which follow from their use. They answer us by pointing to our Statute book:—'We hold our licenses,' say they, 'under the laws—not only a solemn legislative admission, that there is nothing immoral in selling intoxicating liquors, but a proof that it is a public benefit.' We are thus met by an argument, and by a weight of authority, the force of which we feel, but cannot evade.

In asking the abolition of this traffic, we do not propose to introduce any new principle into legislation. We ask only for the application of a principle, long acted upon, and universally acknowledged, to a new case. We ask only that government shall protect its citizens against the evils which they suffer from the traffic in question, as it already protects them against other evils, of far inferior magnitude. We ask, in short, only that the action of the government shall be in accordance with its principles.

Principles are, sometimes, best illustrated by examples. Suffer me to refer to a few.

A man has a stream of water upon his own land. He erects a dam which stagnates it, and occasions a pestilential atmosphere. This is a criminal offence, punishable by fine and imprisonment.

Now, what is the principle of this case? It is, that no one has a right to use even his own property in such a manner as to injure the public.—The land is his, and he has a right to build a dam upon it. The water is his, and he has a right to use it. But because it injuriously affects others, the law declares it unlawful and punishes him for it. The case illustrates another principle. It is this: that what is, in itself, lawful, becomes a crime when its consequences are injurious to community. Yet the injury in this case is infinitely less than that which is occasioned by selling intoxicating liquors. The noxious atmosphere is confined within narrow limits; whereas the consequences of the traffic are wide-spread, and not bounded by geographical lines. The former simply injures health; the latter not only affects health in an equal degree, but property and morals; occasioning misery, in every possible form, in which it ever presented itself to human observation. Why, then, should the former be prohibited, and the latter licensed? Why should the lesser evil be punished as a misdemeanor, and the greater not punished at all?

Again.—A man exercises, in a city or populous town, a lawful trade, which occasions an effluvia disagreeable to his neighbors. This is a misdemeanor indictable and punishable as a public offence. Now, whence in this case arises the guilt? The trade itself is lawful—it may, indeed, be highly beneficial to the community—and it injures nobody. Yet, because it is simply offensive to the senses of those who live within the atmosphere affected by it, the law does not tolerate it, but punishes it criminally. Observe how far the law, in this case, carries the principle of restraint. It extends it to a branch of employment which, *per se*, is highly advantageous to the public interests, and where but few, comparatively, suffer any inconvenience from it. Now, in asking an abolition of the traffic in spirituous liquors, we do not ask the legislature to carry the principle so far as in the case here hypothetically stated. We do not ask it to suppress a branch of business which is advantageous to the public. We ask it only to abolish a traffic, highly injurious to property, to the public health and public morals. We ask that the law shall be consistent; and that while it suppresses one evil, it shall not tolerate another, far more extensive and deplorable in its effects. We ask that the Legislature shall preserve the important analogies of our criminal code.

Take another case. A man keeps a large quantity of gunpowder in a building situated in a city or village. This is also a misdemeanor punishable by our laws:—not that there is any thing abstractly immoral in a traffic in gunpowder—not that the making of it a subject of merchandise is contrary to any rule of public policy—not that it is criminal to keep it in small quantities in his store or shop, even in the most public and populous places—but because the accumulation of it in large quantities, in localities of much resort, exposes the public to danger; and disquiets the public mind by exciting apprehensions. This is the reason why our law has given to it the character of a public offence. The law does not wait until actual explosion has illustrated the reality and extent of the danger. It does not wait until the consequences have been developed in the destruction of houses, and the death of individuals. It prevents disaster, by prohibiting a state of things likely to occasion it. It makes the act unlawful, not because it has been, but because it may be, calamitous to the public. Not only, then, whatever seriously injures community, but whatever endangers it, is a criminal offence. The traffic in ardent spirits does both. We may argue from the past what it threatens to the future. The miseries which it may occasion are no longer the subject of doubtful speculation. They are fully illustrated in the history of all past time.—We are able to trace the cause of a great proportion of all the moral and physical evils which afflict society, to the traffic in spirituous liquors.—Murders, arsons, burglaries, thefts, rapes, and robberies; the various disturbances of the public peace, the corruption of public manners, poverty, sickness and death, have been but the natural consequences of it. And we can prove this by evidence of the highest character—evidence which none will doubt—the records of our Court of Judicature. And why should the legislature wink at this appalling and stupendous evil, while it punishes a thousand lesser? The collection of large masses of gunpowder is at most an inconsiderable evil; it has not the effect, like the traffic we are considering, of corrupting the public morals. Yet this is made a misdemeanor, while the sale of ardent spirits is licensed by law!—a signal instance of inconsistency in the exercise of legislative power.

Again. A shameless fellow, disregarding public manners, runs naked through our streets. This act of indecency is a criminal offence, punishable by our common law. The laws do not, indeed, assume to precribe the particular form or color of his garments; their material, or the fineness of their texture. But they do require that he shall be decently dressed. They do not assume to control him, in this respect, when beyond the range of human observation; but they rightfully claim to protect the public morals from corruption, by punishing an act which outrages the common decencies of life. The act, in this case, it will be observed, works no physical injury to any one. It injures no man's health; it affects no man's property; it touches no man's liberty. It is a case in which the law exercises a pure moral censorship over the actions of men; a case in which it acts simply as the guardian and protector of moral virtue; and where, to accomplish its purpose, it restrains the natural liberty of the citizen. It is a case which I offer as a proof, that legislation, with the sole view to preserve the purity of public morals, is one of the legitimate functions of the law-making-power; and that it is sometimes expedient to abridge the natural liberty of men to effect that important and salutary end.

The keeping of houses for vicious practices, are high misdemeanors, punishable by fine and imprisonment. Offences against mere morality constitute, indeed, a numerous class; and the infliction of punishment for them serves to illustrate, in the most satisfactory manner, the supervisory and conservatory power of the government over the public morals.

Take another example. An individual sells unsound provisions, knowing them to be such.

Though this is strictly a private injury, and the laws therefore have provided for it a private remedy by a civil action; yet it is also an indictable offence. In this instance, the law asserts the power of guardianship over the public health; and punishes as a misdemeanor, the act which has a tendency to injure it. If it be then, the appropriate office of the laws, to protect the public health; why should not protection be extended to every case in which that health is seriously injured? I appeal to the candor of all, if the traffic in ardent spirits be not a more prolific cause of injury to health, than the selling of unsound provisions—an act so seldom done, because so easily detected? Whence, then, the propriety of the distinction between the causes which produce it? Why make one a misdemeanor and not the other also?

The Health Laws afford another example of the same power exercised for the protection of the public health. And it is remarkable with what sternness and rigor these laws are required to be enforced. The business—the property—and even the health, of individuals, are absolutely sacrificed to the public security. Yet no one objects to the propriety and expediency of those laws. No one complains that the legislature has exceeded its powers, and unconstitutionally invaded the rights of the citizen. Individual rights, in all such cases, must necessarily yield to the paramount rights of the public. The public good must be promoted, though in doing it, individuals may suffer.

Take another case, somewhat different. A man enters your forest and cuts down a tree or a sapling; not in a clandestine manner, evincing a design to steal it, but openly and at noonday. This abstractly considered, is a mere private injury, in which the public are in no wise concerned; and as a private injury the law allows you an action to redress it. And so, indeed, the law once characterized it. As wood and timber, however, became valuable, and tempting to the cupidity of dishonest men, these trespasses became so numerous and extensive as to be a public evil. Their character was then changed. From being simple private wrongs, they became public injuries; and when they became such, the legislature, carrying out the principle that every public injury is a misdemeanor, made them indictable offences, punishable by fine and imprisonment.

Now, if these wrongs, which were private in their nature, have, by frequent occurrence, become public evils of magnitude sufficient to justify the legislature in making them misdemeanors; why should not the legislature repress the greater evils arising from the traffic in ardent spirits, by the like decisive and effectual remedy?

I will mention but one case more—that of Lotteries. The lottery system was not a new evil. Like the traffic in ardent spirits it had existed for a long period. Like that traffic, also, it existed under the authority and countenance of law. The traffic to which it gave rise, like the traffic in spirituous liquors, amounted annually to several millions of dollars in this State alone. The community in general had long looked upon this traffic, as they have looked upon that in ardent spirits, as a lawful and virtuous employment. They viewed it, however, as they were accustomed to view the business of rum-selling, only in one aspect; and that the most favorable. They viewed it, not so much in its relation to morals as in its relation to business. But its evils, at last, became manifest, and awakened public solicitude. It withdrew men from regular employment; it induced idleness and the vices consequent upon it; and it promoted a spirit of gambling. And the Legislature, with a noble and patriotic firmness, resolved to protect community against these evils by making a signal example of the whole system. They did not undertake to regulate.—They saw that its evils, like the evils of rum-selling, could not be obviated by regulation. They abolished—they abolished the whole system, and all the commerce which the lapse of years had superinduced upon it.—They laid the axe to the root of the tree; and extirpated both root and branch forever. And the act now stands upon our statute book, a noble monument of legislative wisdom; and a beacon light for future legislation. Not only is an end put to lotteries granted by our own State; but the sale of tickets in lotteries granted by other States, and even the publication of lottery advertisements, are prohibited; and all persons offending are subjected to punishment.

By this act the legislature asserts, as distinctly and emphatically, as if it had declared it in so many words, that public morals and public prosperity, as they are the chief sources of public and private happiness, so they are the legitimate objects of legislative care and protection. It asserts the lawfulness of its control over the causes which injure them; and it declares that it is equally its right and its duty, to prohibit whatever conduct or business may, in its consequences, injuriously affect either.

I have now done with examples. I might multiply them; but enough has been referred to, to illustrate the principles and policy of our laws, and the jurisdiction and power of the legislature over the general subject.

The traffic in ardent spirits is almost the only evil which our laws have not repressed and punished; and yet, of all that I have mentioned, it is the most fruitful source of vice and crime.

And why should this traffic form an exception to the general rule?

Is it because it is deemed a trivial evil? No. Its magnitude stands confessed even by those who object to its abolition by law.

Is it because a large amount of capital has been invested in it? So there was in the lottery traffic, which, nevertheless, was abolished; and so there was in the foreign slave trade.

Is it because the public have so long viewed it as a lawful and moral employment? So, also, the public viewed the lottery system, and the traffic which grew out of it. So, also, the slave trade was once viewed by a moral and religious public, notwithstanding all its horrors—a trade now punished as piracy, by the almost universal consent of civilized nations.

Is it because the injuries ascribed to it are consequential only, and that the legislature has no right to make an act unlawful which injures community only in its consequences? This might with equal propriety have been urged against the abolition of lotteries. It might, with equal propriety, be urged against the punishment of the individual whose mill dam creates a noxious atmosphere which injures the health of his neighbors. It may, with equal propriety, he urged against the law which punishes the merchant for endangering and disquieting community by keeping large quantities of gunpowder in the midst of a populous town. In all these cases, and a thousand others like them, it is the consequence of the act which renders the act itself unlawful.

Is it because the laws having encouraged men to enter into the traffic, the faith of the legislature is thereby pledged to allow them to continue it? The same might have been said of the lottery traffic; which, yet, was not deemed a sufficient reason for making its evils perpetual. The same might have been said in relation to the horrible traffic in slaves. But if the sanction once given by the legislature to the traffic in ardent spirits be deemed a binding pledge for its continuance in perpetuity, by the same mode of reasoning it may be established that what is now law, the legislature stands pledged shall forever continue to be law—a principle that would render our existing institutions and laws unchangeable, and our legislature useless.

Is it objected to abolishing the traffic in ardent spirits, that as they injure only those who voluntarily use them, it is a matter which concerns them alone; and that the legislature has no right to forbid to a man what is only prejudical to himself? The same objection, with much more truth and force, might have been urged against the abolition of lotteries. The sale of lottery tickets is a misdemeanor, yet the purchaser acts voluntarily; and in this case, as in the case of many other offences against good morals, it is undoubtedly true that the evils fall, primarily and chiefly, on those who are voluntarily guilty. So, in taking poison to commit suicide, a man acts voluntarily; and it is, at least, as true in this case as in drinking ardent spirits, that it injures no one but himself. Yet the taking of poison to effect suicide is a high offence, and punishable by our law. But it is not true that either of these classes of offenders are the exclusive sufferers. If it were true of the drunkard, we might almost be content to say that the degradation and wretchedness of his life, and the abhorrence excited by his vices, were adequate, as they are just retributions—and spare our legislation.—The most isolated being is connected with society by numerous relations; and his moral condition affects, in various ways, the happiness of others. That condition, therefore, is a matter of public concern, and the proper object of legislative care and guardianship.

Is it objected that every man ought to have the liberty of engaging in such business enterprises as shall be agreeable to his choice; and that prohibiting him from doing this, is an invasion of that liberty? This objection, also, might have been urged against the prohibition of the lottery traffic. A numerous class of men were engaged in it; yet it was decided by the highest authority in the land—decided, too, with almost universal approbation, that this was no objection to the abolition of the whole lottery system. No one has any right to carry on any business or employment which is injurious to the public. Private right terminates where public injury begins. This principle is fully illustrated and sustained by the cases which I have already brought forward. It is on this principle, alone, that legislation can be justified to punish highway robbery. The business of a highwayman is unlawful only because it is injurious.

All our laws constitute but a system of restraints. These restraints are the means by which government promotes the prosperity and moral welfare of the people. And these results are obtained by restraints imposed upon the business and conduct of men, which serve to protect the citizen in his property, health and morals. If government could not do this, it would be without its most useful and efficient powers; it would be shorn of its best energies; its highest and most valuable prerogatives. No exercise of power is more benignant; none more salutary, none more unquestionable, than that which is employed in defending public morals. That by which a State repels an invasion of her soil by hostile armies, may be more grand and striking to the senses; but it is not more necessary, more legitimate, or more useful.

[From the Mercantile Journal.]

HOLDEN'S NARRATIVE.

A little book by this title has just been published by Russell, Shattuck & Co. containing the Narrative of the adventures of Horace Holden and Benj. H. Nute, two of the crew of the American whale ship Mentor, which ship was cast away on the Pelew Islands in the year 1832. A part of the crew succeeded in landing on one of the Islands, where they were treated with hospitality by the natives, who finally acceded to their earnest solicitations, and furnished them with a large canoe, built expressly for the occasion, to convey them from the Island to some place, from which they could obtain a passage to their native land. With this frail bark, and the small boat belonging to the ship, which was saved, they embarked with the exception of three, who were left behind as hostages—and after the loss of the canoe, which was capsized, and various other disasters, they succeeded in reaching a small inhabited Island, known to Navigators as Lord North's Island, situated between the third and fourth degrees of north latitude, and in longitude one hundred and thirty one degrees, twenty minutes east. The inhabitants of this Island are represented as a ferocious, hard-hearted, debased race of savages, who treated these unfortunate men as slaves, and condemned them to perpetual hard labor. Indeed the account given of the sufferings of these shipwrecked individuals, is enough to excite the sympathy of the most obdurate heart. During the two years that Holden remained on the Island, famine stared them in the face, and many of the wretched inhabitants perished for want of food. A few months after they were captured, Capt. Barnard and one more, succeeded with difficulty in effecting their escape, by getting on board an English vessel which passed.—Several died of unremitting labor and starvation, in the course of the succeeding two years, until Holden and Nute were the only survivors.—They were compelled to submit to the painful operation of *tattooing*, notwithstanding their remonstrances. The following is the account given of this process:—

'We were in the first place securely bound down to the ground, and there held fast by our tormentors. They then proceeded to draw with a sharp stick the figures designed to be imprinted on the skin. This done, the skin was thickly punctured with a little instrument made of sharpened fish bones, and somewhat resembling a carpenter's adz in miniature, but having teeth, instead of a smooth, sharp edge. This instrument was held within an inch or two of the flesh, and struck into it rapidly with a piece of wood, applied to it in such a manner as to cause it to rebound at every stroke. In this way our breasts and arms were prepared; and subsequently the ink, which was made of a vegetable found on the Island called by them the '*savvan*,' was applied. The operation caused such an inflammation of our bodies, that only a portion could be done at one time; and as soon as the inflammation abated another portion was done, as fast as we could bear it, till our bodies were covered. It was effectually done; for to this day the figures remain as distinct as they were when first imprinted, and the marks will be carried by us to the grave. They were exceedingly anxious to perform the operation upon our faces; but this we would not submit to, telling them that sooner than have it done we would die in resisting them.'

Besides the operation of tattooing they were compelled to pull the hair from different parts of the body, and to pluck their beards about once a fortnight, which was extremely painful. They were at length reduced to such an extreme state of debility that they were unable to work, and death seemed their only refuge, when a vessel passing, the natives were persuaded by the promise of various articles useful to them, to put them on board. This vessel proved to be the English barque Britannia, Capt. Short, who received them and treated them with much hospitality. They were conveyed to Lintin and Canton, from which place they subsequently took passage for New York.

This volume, which is of a small and unpretending appearance, is written by Mr Holden, assisted, it is said, by a distinguished member of the Suffolk Bar—and there is no doubt of the truth of the facts contained in this interesting narrative. We hope that Holden, who is a native of New England, having been born in the town of Hillsborough, N. H. will realize some pecuniary profit from the extensive sale of this work.

CENTRAL AFRICA.—The interior of Africa was scarcely known to the ancients. The Egyptians knew nothing farther than Cyrene and Lybia. The Romans were acquainted only with the parts of Africa bordering on or near the Mediterranean.—And the Carthagenians were too much engaged in commercial enterprises, or in war with Rome, to explore the interior.—Since the close of the 15th century (1593) the Portuguese, Dutch and English have sailed round this quarter of the world, and examined much of its seacoasts; but still remained unacquainted with the interior.—It is only within forty or fifty years, that British travellers have dared to penetrate these unknown regions. And even now much remains to be explored and visited. It is asserted by some writers that it forms one of the finest countries on the globe; but this, in part at least, seems to require more proof. Some late geographers bound Central Africa (though their description must be quite vague) on the north by the Great Desert; on the east a very large lake which separates it from countries almost wholly unknown; its southern boundaries are still less defined; and on the west is an extensive territory which separates it from the Atlantic coasts. The length of this region is estimated at 1200 or 1300 miles, and its breadth at 500 or 600. The range called the Mountains of the Moon traverse Central Africa from west to east, and they serve to render the air comparatively cool and comfortable. The range begins near Sierra Leone, and runs nearly east, a great distance. The source of the Niger, so long unexplored, and a subject of curiosity and mystery, is now known to be about 200 miles east of Sierra Leone. Its course is nearly northeast a great distance, till it reaches the famous Timbuctoo; when it turns to the east, and then to the southeast, then south, and then again southwest, when it mingles with the Atlantic in about the eighth degree of north latitude. It has several names in different parts of the country through which it runs, and receives numerous large tributary rivers. Its whole length is greater than that of the Nile. The people in Central Africa are said to have made some progress in industry and civilization; but it is only in comparison with other parts of that benighted country.

INTELLIGENCE OF BIRDS.

A gentleman in Catskill, put up a cage in his garden, intended for the blue bird. Soon after it was completed, a pair of wrens paid it a visit, and, being pleased with the tenement, took possession and commenced building a nest. Before, however, the nest was completed, a pair of blue birds arrived, laid claim to the cage, and after a hard battle, succeeded in ousting the wrens, and forthwith completed the nest on a plan of their own. But the male wren was a bird of spirit, and not disposed to submit tamely to the injury. Some days after, watching his opportunity while his antagonist was away, he entered the cage, and commenced rolling the eggs out of the nest. He had thrown out but one when the blue bird discovered him, and with loud cries made an immediate attack. The wren sought safety in a neighboring currant bush, and, by his activity in dodging about among the branches and on the ground, succeeded in eluding his adversary. The blue bird gave up the chase, and returned to examine the condition of his nest. The egg had, luckily, fallen on a soft bed, and had not broken. After careful examination, he took it into his claws, and returned it safely to the nest.

GREENWOOD'S HYMNS.

CHARLES J. HENDEE, (successor to Carter, Hendee & Co) 131 Washington st. continues to publish Greenwood's Collection of Psalms and Hymns, for Christian Worship. The 16th edition of this valuable collection contains about sixty additional Hymns.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it, and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book has been used, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis Street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins,) *Boston.*—East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Northboro,' *Mass.*—Walpole, Portsmouth, *N. H.*—Portland, Hallowell, Augusta, Castine, *Maine.*—Hartford, *Conn.*—Brattleborough, *Vt.*—Newport, *R. I.*—Savannah, *Geo.* Buffalo and Oswego *N. Y.*—Richmond *Va.*—and several other places in New England, and the Southern and Western States.

Societies wishing to supply themselves with this book, will be furnished with a copy for examination without charge—and will be supplied with the book on the most favorable terms, by the publisher. 1 6

WORKS IN PRESS.

JAMES MUNROE & Co. have in Press and will shortly publish the following.
Sartor Resartus 1 vol. 12mo.
Heine's Letters 1 vol. 12mo.
Translations from the German by H. Bokum.
Peirces Spherical Trigonometry.
Prometheus of Sophocles. f 20

NEW BOOKS.

MILTON'S Poetical Works 3d edition 8vo. 2 vols.
Miss Gould's Poems 2 vols. 12mo.
Greenwood's Lives of the Apostles 2d Ed. improved 12mo.
Channing on Slavery 3d Ed. 12mo.
Review of Remarks on Slavery pamphlet—Language.
Tholluck—Commentary on Gospel of St. John.
Memoirs of Mrs Ellis.
Western Messenger, No. 7.
The Carpenters Children.
The Book of Shipwrecks.
Gall's Works, 6 vols.
Corrected Proofs.
For sale by James Munroe & Co. Boston Bookstore 134 Washington Street. f 20

MOUNT VERNON READER,

Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. CALHOUN.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

LANGUAGE, its connexion with the present condition and future prospects of man. By a Heteroscian. For sale by Russell, Shattuck & Co.

THE BACKSLIDER, NEW ED.

BEING No. 5 of Illustrations of Christian Truth, is this day published by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. 23j.

PHRENOLOGICAL LIBRARY,

CONTAINING the Works of Francois Joseph Gall, M. D., in six volumes. Translated by Winslow Lewis, Jr. M. D.—Just Published and for sale by E. R. BROADERS, 147 Washington st. feb 13

MATHEMATICAL TABLES,

COMPRISING Logarithms of Numbers, Logarithmic Sines, Tangents and Secants &c &c.
This day published by JAMES MUNROE & Co. 134 Washington st. f20

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs, or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.
DrEpps' Phrenological Essays, with Notes by Rev John Pierpont—Price 42 cts.
Simpson on Popular Education.
Dr Caldwell on Physical Education.
Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.
Combe's System of Phrenology, 1 vol. 8vo. with plates.
Combe's Elements of Phrenology, 1 vol. 12mo.
Combe's Lectures on Popular Education, 1 vol. 12mo.
Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.
Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.
may 9

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.
Camden's Brittania 2 vols folio, published in London in 1733, in English.
Wood's Athenae Oxoniensis, 2 vols folio, London 1721.
Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.
Walker's sufferings of the clergy during the grand rebellion, folio London 1714.
Latin Vulgate Bible, printed in 1529.

DEWEY'S SERMONS. A further supply this day received by E. R. BROADERS, 147 Washington st. f20

THE Carpenters Children a New England Story, Just received by JAMES MUNROE & Co. Boston Bookstore. 134 Washington st.

ANDREWS ON SLAVERY.

THIS day received by *JAMES MUNROE & Co.* Slavery and the Domestic Slave Trade in the United States, in a series of Letters, addressed to the executive committee of the American Union, by Prof. E. A. Andrews. feb 6

MATTHIAE'S Greek Grammar, translated from the German by Edward Valentine Bloomfield, M. A. late fellow of Emanuel College, Cambridge, in 2 vols. Fifth edition, thoroughly revised and greatly enlarged from the last edition of the original, by John Kenrick, M. A. English edition. For sale by RUSSELL, SHATTUCK & Co. f27

NEW SABBATH SCHOOL DEPOSITORY.

THE American Sunday School Union have established a Depository for the sale of their publications at No. 22 Court st. where a very extensive assortment of Books, Cards, &c. designed for Sabbath Schools; Juvenile, Family and Parish Libraries; and for general reading, may be obtained.
JAMES K. WHIPPLE, *Agent.*
feb 13 3tis

NEW STEREOTYPE EDITION OF CHANNING ON SLAVERY.

THIS day published by JAMES MUNROE & Co 3d edition of Channing on Slavery, with additions. 134 Wastington st.

[From the St Louis (Missouri) Observer.]

It is all we could wish, it is the very thing needed in the present crisis. The fact that it meets with commendation from all quarters, is evidence that the public sentiment of that portion of the community opposed to slavery, has now found a position upon which to rally. It is a position fortified by every conclusion of sound reason, by the dictates of natural justice, and above all by the Law of God. m 5

SPARKS'S WASHINGTON, VOL. X. Comprising his correspondence, official and private, from the beginning of his Presidency to the end of his life, with copious notes. This volume is one of the most interesting of the series yet published, comprises an Appendix of upwards 100 pages, with an account of Washington's appointment as President of the United States; his queries, respecting the system of conduct to be observed by him in his private intercouse; his habit in reading, and other important papers; Letter from the Governor of Rhode Island, giving reasons why that State did not accede to the Union. Washington's Visit to Boston, on his tour through the Eastern States, with the correspondence between Gov. Hancock and Washington, and a letter from Benjamin Russell to Mr Sparks, giving many interesting details on the subject; Letter from Lafayette, on the affairs of France; Letters from Jefferson, Hamilton, and Randolph, urging Washington to be a candidate for reelection; Excise Law; Proclamation of neutrality; Minutes of a conversation between Jefferson and Mr Genet; Letter from Henry Lee; Questions for the Judges; Letter from Patrick Henry, &c. &c. Just published, by
m5 8t RUSSELL, SHATTUCK & CO.

DRAKE AND HALLECK'S POEMS. For sale by E. R. BROADERS, 147 Washington st. f20

JEFFERSON'S MANUAL

OF Parliamentary Practice, composed for the use of the Senate and Representatives. For sale by James Munroe & Co. Boston Bookstore, 134 Washington st. j 23

SURAULT'S NEW FRENCH EXERCISES.

Just published, Surault's New French Exercises, adapted to all French Grammars, second edition, with additions. For sale by James Munroe & Co. Boston Bookstore, 134 Washington st. j 23

MILTON'S POETICAL WORKS, with notes and a life of the Author, new edition, 2 vols 8vo. For sale by Russell, Shattuck & Co. f 27

CHRISTIAN KEEPSAKE, a few copies for sale by E. R. Broaders, 147 Washington Street. f27

GERMAN WREATH,

OR translations in Poetry and Prose from celebrated German Writers with Biographical and Explanatory Notes by Herman Bokum, Instructer in Harvard University. This day published by James Munroe & Co. Boston Bookstore 134 Washington st.

BOOKS IN FOREIGN LANGUAGES.

A good collection of Books in French, Spanish, Italian, German and other Modern Languages, may be found at the store of the subscriber, *No 18* Court street. Also a few valuable works *in* Greek and Latin. S. BURDETT.
Jan. 2 3m

BOOKS recently published and for sale By E. R BROADERS, 147 Washington st.
The German Wreath
Miss Martineau's Prize Essays
Select Works by James Sheridan Knowles
The Laurel a Collection of Poetry from American Authors
The Culprit Fay and other Poems By J. R. Drake
Alnwick Castle and other Poems by F. G. Halleck
Turner's Vocal Guide
Holden's Narrative
Corrected Proofs by H. H. Weld
Combe on the Constitution of Man
Holiness or the Legend of St George.
Life of George Crabbe
Complete Works of Hannah More 7 Vols.
Legends of a Log Cabin.
Channing on Slavery.
Essays on Elia, 1 Vol 37 1-2
Dewey's Sermons. m5

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 147 Washington Street, Boston.
SIDNEY WILLARD, EDITOR.

TERMS.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.